WORLD DOMINION

and

THE WORLD TO-DAY

ARAB PROBLEM IN PALESTINE

BETWEEN EAST AND WEST

PROPHETS OF DOOM

INTER-RACIAL CONTACT

CHINA SINCE 1937

UNDERGROUND MOVEMENTS OF TO-MORROW

CO-OPERATION BY 44 NATIONS

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXIII. No. 3 May-June, 1945

¶ *Some reminiscences which give food for thought.*

Inter-Racial Contact

By Thomas Cochrane

NEARLY forty-nine years ago I arrived at Singapore on my way to China. I went ashore and, of course, was very observant on this my first visit to the East. I had not proceeded far in my walk when I saw a rickshaw come bowling along. A European sat in it. The rickshaw-man had done something to annoy his passenger, who got out and kicked him. That was inter-racial contact—at the wrong end.

I was once standing on the deck of a liner in the Yangtse. I saw a sampan coming alongside. In it sat a European who, with his luggage carried by the boatman, climbed aboard. When the Chinese laid the baggage down, something displeased the foreigner, who immediately dealt him a savage blow on the mouth and knocked out some of his teeth—another illustration of inter-racial contact.

In the wards of my hospital, first of all in Mongolia, and later in Peking, as I went round dressing patients, I very often heard them say, "Isn't his touch soft? Isn't his hand light?" Another kind of inter-racial contact—when one had the delightful thrill of seeing a gleam of gratitude in the eyes of men and women of an alien race.

I write all this under a sense of irritation, because I have been reading another of the many books on China, in which reference to the Christian work of missionaries—most fundamental of all subjects—is dismissed in a few cursory and critical lines. The opinion of non-Christians only is quoted: why not that of Christian Chinese? In China Christians are to be found in all grades of society.

When I was in Mongolia I was the only medical man in thousands of square miles of territory. Patients travelled long distances for treatment, and sometimes I was called out to some who could not be moved. Many of the most

pathetic were women in labour for whom the old hags who were called in could do nothing effective, or, if they did anything they usually did the wrong thing and the patient died—killed by the crude contraptions used.

I had a Chinese friend who frequently accompanied me. He was a man with a natural bent for medical and surgical work, and I did all I could to equip him, especially for cases of difficult labour. A few years after I left Mongolia he came to see me in Peking. He was a saint. In passing, I would like to say that if I were to be asked how many saints I had known in my life-time, I would include in the number many men like him. One of them was martyred in 1900, and, as he was cut down, he was singing, with a radiant look on his face :

> " Mighty God, while angels bless Thee
> May a mortal sing Thy praise ? "

But to continue about the Chinese who came to see me in Peking. Let me describe the scene. We were in a picturesque court-yard. It was a beautiful moonlight evening in early summer, and we stood under an almond tree in blossom. I see his face as I write. It was a Christian face, reflecting perfect peace and the joy of the Lord. He looked up to the star-lit sky and began to pray. I quote from memory.

> " O Lord my God, through Jesus Christ, my Saviour, bless my dear *Taifu* (doctor). I thank you for him. We are members of different races, but we are one in you. Loving brothers are we, one day to meet again, never to be parted. I thank you for all he taught me, and for the twenty women whose lives I saved through his teaching. We part perhaps never to meet again, but here soul touches soul. We are one in you, and, therefore, in life and death we can never be far apart. On this beautiful evening, under these glorious stars and this fragrant tree, part us for the time being with your benediction. *Yamen.*"

IF this man had been asked what Christianity had done for him, he would have said, " Everything that is worth while."

Had some other saint in a different set of society—shall we say the widow of Sun Yat-sen, founder of the Chinese Republic—been asked about Christian Missions, she could have said that she resisted all non-Christian pressure and had a Christian funeral service for her husband, in the auditorium of a medical college founded by the London Missionary Society.

All human endeavour is imperfect. Missionary work is no exception, and of missionaries it can be said that

> " Many a spot defiles the robe
> That wraps an earthly saint,"

but to missionaries China owes a debt that can never be repaid. They have laid educational foundations, produced general and scientific literature, pioneered in the teaching of illiterates, created a modern medical and nursing profession and preached Christ, the only Saviour for China and the world. Sir Robert Hart, the great Inspector-General of the Imperial

Maritime Customs, said that there was a bright future for China in a rapid spread of Christianity.

Shortly after I qualified in medicine, I was doing the work of a locum in a town where I met a doctor, who, when he knew that I was going to China as a missionary, said, "Oh, if you read *An Australian in China*, by Dr. Morrison, you will change your mind. But I went to China, and when I found myself in Peking I met Dr. Morrison, who was one of the most famous correspondents *The Times* ever had in the Far East. He became a patient of mine and most deeply interested in my work, so much so that he wrote a glowing introduction to one of my hospital reports. He did not like to be reminded that he once wrote *An Australian in China* !

IS there to be inter-racial contact in commerce, in industry, in science, in medicine, in secular education, in everything that is supposed to make for material prosperity, and none in the spiritual realm, that should control them all ? Does freedom of religion, or worship, or religious liberty, or whatever term is used, mean unrestricted, friendly spiritual contact, or does it mean freedom to segregate a people from all but a State-approved religion ? Intolerance is fatal to peace and progress.

It is said that the huge sum of a quarter of a million pounds has been promised for the erection of a mosque in London. This, if it is true, is a gesture of friendship towards Moslems in the British Empire. Will Moslems reciprocate and, in lands closed to British missionaries, make at least the gesture of permitting them to enter ?

UNTIL all barriers are down in the interests of the search for truth, inter-racial contact will be sterile in that which is vital to the highest interests of mankind.

When a man goes from Christian (?) Britain to mix with non-Christians, and asks questions which convey the impression that he himself is either opposed to Christian missions, or, at least, questions their value, his impression will most likely be confirmed. The greatest obstacle to the spread of Christianity is the influence created by so many professing Christians, or at least members of a reputedly Christian community, who, after all, are not loyal to Christ whose command was to go into all the world with the Gospel. They are not Christ's friends. "Ye are my friends if ye do whatsoever I command you."

There is a fast-closed land to all missionaries. Into that country went a man who professed to be a Christian, and became a friend and adviser to its ruler. He returned home after some years and was asked if he had made any contribution to the most vital of all human needs, which the Gospel can satisfy. His answer was, "I never tried" ! If laymen who profess to be Christians will do nothing when, in kindly human contact, they could do so much, and do it without offence if done with tact (which, after all, is the meaning of the word "contact"), then the Christian Church must continue to send missionaries in increasing numbers, because the Gospel of Christ is the most vital need of all mankind.

¶. *In this article the writer deals mainly with Church life in occupied territory since 1937. In a second article he will deal with the great trek west, and life in " Free " China.*

China Since 1937

Archibald McLellan

IN thinking about China it is good for us to remember that she has had a continuous civilization for almost 4,000 years, and that, from the reign of the Emperor Chin, who ruled in the third century B.C., she has had a fixed mode of writing, understood throughout the whole of China, and understood also in Japan. These two facts are significant, because they explain the fact that, despite the realization by the Chinese that they can and must learn much from Western civilization, yet they do feel that they have much to teach Westerners. The second fact explains why it is that, although China has often in her history been troubled by internal wars, and has often been divided into different factions, yet all Chinese have usually recognized their essential oneness.

Modern Chinese history really began in 1911, when Dr. Sun Yat Sen, one of the first two graduates of the medical school started by the London Missionary Society, ousted the Dowager Empress and set up the Chinese Republic.

The period 1911 to 1924 was not one when great reforms were carried out. The old provincial governors, or war-lords, still had a great deal of power. Dr. Sun Yat Sen resigned from the Presidency and his place was taken by Yuan Shih Kai, who even tried to become Emperor.

When Dr. Sun died in 1924, two men came to the front. One was Wang Ching Wei, who had been one of Dr. Sun's right-hand men. He was considered to be one of the most handsome men in China, with a pleasing personality and a good deal of ability. The other was Chiang Kai Shek, who had been in charge of the Whampoa Military Academy, where he had got together a small, but well-trained, army with an *élite* corps of officers. Chiang Kai Shek, with this force, had an undoubted advantage over Wang. Chiang Kai Shek took over Canton, marched north and captured Hankow and Shanghai and eventually set up his new capital in Nanking—the south capital, in contra-distinction to Peking, the north capital.

During the years 1926-1936, much was done by the Generalissimo and his party to unify the country, and reforms were inaugurated. The smoking of opium became an offence, punishable by death, although the opium-smoker was given six months to get rid of the habit. The playing of Mah Jong in China was prohibited because the gambling which accompanied this game interfered with the work and welfare of the people. Attempts were made, and highly successful ones, to get the people throughout the country to speak Mandarin, which came to be recognized as the official language of China.

It is sometimes thought that in China people in various parts of the country all spoke different dialects. This was not the case. Over large areas of the country Mandarin was spoken with local variations. It was in the eastern coastal areas that dialects like that of Canton, Amoy, and Shanghai were to be found. The aim of the Government during these years was to get all China to use only one language.

When I went to Canton in 1936, I was surprised to find there what was in many ways a modern city. There were many good wide streets in the city, large public buildings, several picture houses, where one could see British, American or Chinese films, play-houses where Chinese plays were given, usually depicting some scene from Chinese history. There were many elementary and secondary schools, three universities, one of which, Lignan, was a Christian one, and, in the centre of the city, a large Y.M.C.A. run on American lines, where, every evening, several hundred young men were to be found studying art, Chinese and Western music, English and Scripture.

Church life in Canton was very vigorous. Many missionary societies were actively engaged in work, and Christian Churches were to be found in all parts of the city. Near the centre of the city were the Synod offices of the Church of Christ in China, a union of Churches of Presbyterian and Congregational origin, which was a hive of activity.

When Japan declared war on China in 1937, life changed. The Chinese Air Force was small and poorly equipped, as was the Army. Both fought well and courageously, but were no match for a brutal enemy who had been preparing for many years.

The Japanese entered Canton in 1938. Before they reached it, Chinese civilians and soldiers set fire to large areas of the city. A large proportion of the population fled to the British Colony of Hong Kong, to the Portuguese Colony of Macao, or to their native villages. Many Christians and some pastors also left the city.

WHEN the Japanese entered, they were at the beginning very severe, but were better in Canton than they had been in places like Nanking. Life for the Chinese civilians who remained in the city was most insecure. It was difficult for them to obtain sufficient food. Foreign missionaries, assisted by their Chinese colleagues, set up large refugee camps, where meals were served and a rudimentary education given to the children. All the churches in the city were turned into feeding-centres and a meal was served every morning to thousands of people.

The Japanese very quickly opened up gambling dens, and the smoking of opium was permitted. Schools were opened up under Japanese auspices, where the children were taught the benefits which their country would derive from the New Order in East Asia. Men were often taken from their homes without notice and transported to work on roads or fortifications. A person even suspected of having any communication with General Chiang Kai Shek's Government was brutally tortured.

The work of some Chinese pastors in Japanese-occupied territory during these last few years has been beyond praise. The pastor of the Ten Thousand Virtue Church (*Maan Shin Ying*) started by the London Missionary Society (the Society which had the honour of having sent the first missionary to China) fled just before the Japanese entered Canton. He went to Hong Kong, which has so long been a place of refuge, but soon felt ashamed of being in a safe place when so many of the poorer members of his Church could not get out. As soon as he could, he went back, and is working there to-day. During these last five years he has been in direct charge of two large churches ; he has run two schools for the children of members of these churches, and has also kept feeding-centres going.

Another Chinese pastor, the Rev. Wong Pui Kwang, has done similar war-work in a small town about twenty miles from Canton, and frequently makes trips to the city to encourage the Churches. He has been in danger many times, and has had no fixed salary.

Before the Far Eastern war touched Hong Kong, there were several very vigorous Chinese Churches in the colony : Churches under the Church of Christ in China, the Methodists and the Baptists, each had over 1,000 members.

The London Missionary Society also did work in the villages, on the islands round Hong Kong, and on the mainland in Kowloon and the New Territories. These Churches were not, of course, as vigorous as those in the Colony, but were making good progress.

When the Japanese entered Hong Kong, the Rev. Cheung Chuk Ling, the Minister of the Hop Yat Church, remained in the Colony. A large proportion of his members have left. He is determined to stay as long as a few of the members remain and need his help. He was imprisoned by the Japanese on one occasion, owing to his having received an indiscreet letter from Free China, but was released, even the Japanese authorities realizing that he was not concerned with politics, but was devoting his energies to the good of his own people.

The pastor, the Rev. Cheng Foh Lum, who was in charge of work for the Church of Christ in China, in Kowloon, the New Territories and Macao, has also remained. His movements have naturally been very restricted, and he has had, on occasion, to sell goods on the streets of Hong Kong to support himself and family, but he is still carrying on his fine work.

THIS is a searching and a difficult time for the Church in Occupied China, but we who have been missionaries there look with a great deal of pride at the courage and wisdom of our Chinese colleagues, who are proving what they can do without the aid of their Western assistants. They will, no doubt, require the help of the Churches in the West in the work of rebuilding the Church in China after the war, but this time of trial will have shown many of the Chinese pastors what they, themselves, can do, and many of them will be fitted to occupy posts of great responsibility in the post-war Church.

¶ *After centuries of isolation Iran finds itself once more on the highway between East and West.*

Between East and West

The Bishop in Iran

IRAN has become better known and appreciated during the last few years, and specially since the war began. The historic meeting of the three great Allied leaders at Teheran, the capital of the country, in 1943, emphasized and brought home to the minds of people its growing importance.

After centuries of isolation, Iran finds itself once more on the highway between East and West. In the Middle Ages, the great trade routes passed this way, until the vast Moslem incursions sealed off the Middle East and led men to look for an alternative which eventually opened up the sea route to India and the Far East. To-day, the old land route is being re-discovered and developed anew with all the modern facilities for quick and comfortable methods of travel. A motor road stretches across the great desert from Damascus to Baghdad, and the journey can be done in a few hours in the big air-conditioned coaches which Nairns have designed for the comfort of passengers. All the dangers and discomforts of the way have been smoothed out.

If still more rapid transport is desired, the chief air-routes between East and West must pass this way, and will, after the war, be rapidly developed. Already, Basra can boast one of the finest and largest air-ports in the world. Railways have also been built. The finest of these is the Iran State Railway, which was constructed at great expense by the Iran Government, without any financial assistance from outside. It is a wonderful engineering feat, climbing up the great mountain ranges which border the country on the west, and leading on to the Iranian plateau some 5,000 feet above the sea.

This railway was only completed just before the war, and has since been the chief life-line to Russia, conveying vast quantities of war materials of all kinds. Only later will it be realized how great has been the material assistance which has gone to Russia by this route, or how much it has determined the major strategy of the war.

When normal communications can once more be resumed, it will be possible to make a continuous railway journey from London to Teheran, with only two small ferry services across the English Channel and the Bosphorus. This service will very soon be extended right on into India. Space and distance have been conquered, and with them has gone for ever the possibility of isolation for Iran.

We can also see how this part of the world is likely to have increasing commercial and political interest for the three great Allies in whose hands lie very largely, it would seem, the destinies of the world in the immediate future. In this area lie vast oil supplies, as

yet only partly discovered or developed. All the three great powers—Russia, Britain and America—have already staked out their claims. It remains to be seen how the various conflicting interests will be settled and how far Iran can maintain an effective independence of her own.

MEANTIME, Iran has been busy seeking to adjust herself to these changing conditions. She has strengthened and consolidated her position by making a treaty of mutual help and alliance with her neighbours, and by a friendly understanding with Egypt, thus bringing her into the main stream of Middle and Near Eastern politics.

She has also been attempting to adjust and alter her internal economy to meet the changing conditions. A tremendous social revolution has been, and is, taking place the final effects of which it would be hard to exaggerate. Her army is being strengthened and brought up to date according to modern ideas. She has embarked on a most ambitious educational programme, which aims at compulsory primary education for all. Her industries are growing rapidly, and she is building up a large administrative system to cope with the growing complexity of the State.

All this is being done at a time when the economic position of the country is being strained to the utmost. The cost of living has risen ten times to what it was before the war, and there seems little hope of any effective control being exerted to correct matters. The condition of the poor is desperate, and this is playing into the hands of those who would like to make trouble.

These factors have inevitably had their effect on the religious condition of the country. The people are predominantly Moslem. And, since Islam is not only a religion, but also a political and social system, such changes as are taking place there, must have a marked effect on it. The social changes are undermining the faith of the people, and the old religious sanctions are being weakened. For example, the abolition of the veil and the emancipation of women and girls—the greatest social change for centuries—has been a direct attack on Islam itself. The ban on the Muharram religious processions has also struck at one of the most popular features of Shiah Moslem ritual.

When we think of this situation, is it any wonder that we find many Iranis losing hope, unable to see any way out of the complexity and uncertainty of life as they see it to-day, failing to see any meaning in it all ? Many of those who have the means are trying to get away to America or England, where they think life will be more bearable, and may offer more chance of making a new start. Islam is proving itself unable to offer them any sure foundation for life. Many are, for the time, engrossed with material needs or enjoyments, but, sooner or later, this will reveal its own weakness and error.

In the face of all this, what should be the response of the Christian Church. How can we most effectively help at this time ? It is only possible to mention two or three of the most obvious ways.

As if in preparation for this time, we find that God has been bringing into being His Church in that land. It may be a small community and fellowship, but it is growing and gaining strength. The Gospel has taken root and it must be our duty to tend and foster this young Church. Islam is a hard soil for any plant to grow up in, but, by careful watering, it can be softened and made into good ground for the development of a strong, healthy plant.

PASTORAL work and facilities for the training of evangelists and leaders in the Church must be one of our first cares. We rejoice that already we have in our Church four Irani ordained men, three of whom are pastors, and the fourth is Agent for the Bible Society in Iran. One or two others are also preparing for ordination. But we badly need a Church Training Centre, which might serve all the Christian forces in the country. We are planning for such a centre, where workers from our Episcopal Church, as well as from the Presbyterian Church in the North of Iran, may together get the training they need. This will greatly help towards a closer co-operation between our two Churches, and pave the way for the United Church for which we are planning.

Such a centre would not be confined to full-time workers. Facilities would be given for other Christians to take short courses for Bible Study and join in Summer Schools, and so help to raise the standard of the Church as a whole. Bible Society colporteurs would also get training and return at intervals for refresher courses and the inspiration of fellowship with others. Their work often takes them to distant places where they get little or no Christian fellowship. Such a centre might well become the power-house of the Church.

EVANGELISTIC work—the sowing of the seed—must always remain of the first importance. It is of the very essence of the missionary's job. But the missionary must increasingly associate himself with the Irani in this work. It is so easy and so fatal for a small Church to adopt a defensive attitude, instead of an aggressive one. To become engrossed with one's own safety, rather than with the evangelization of one's neighbours is to be in danger of losing one's own life. The one fatal mistake is to become protective, rather than expansive. That is what happened to the ancient Church in Iran, and the result is that there is left only the fossil remains of a Church, testifying to a life which has passed away. There must ever be the outreach, the growing edge of the Church indicating the life inside. It is as easy for the missionary to lose his evangelistic zeal as for anyone else. As soon as the spiritual life begins to grow cold, the inspiration for evangelism dies. The need and the opportunity for witness was never greater than it is to-day.

Nothing illustrates the new spirit in Iran to-day better than the importance which is being given to education. The Government did not take long to realize the power of education to strengthen the national spirit, and, in order to ensure the control of this in its hands, and to unify the national system, all foreign influence was excluded from the schools. This

meant the closing of all foreign controlled schools, which, in effect, meant that the Government forced the American and British mission schools to sell their school properties to it. In this way, at one stroke, all the liberalizing and Christian influences which had been flooding the country for many years were cut off.

THIS is a serious blow to the spread of Christian thought and ideas. But, on the other hand, the fact that the country is fast becoming literate is putting into our hands another opportunity which may be even greater in its influence in the long run. As the proportion of literates grows, the urgency of the supply of good clean literature increases. At present, there is almost a complete dearth of books of any kind, suitable for youth or for children of school age. Iran, of course, possesses a fine literature of its own, but it is very limited in scope and range of interest. Here is a vast field open to us to supply what is so urgently and so widely needed. There is a chance here of affecting the whole range of literature, and giving it a Christian angle of approach to influence the whole nation.

At present, there is an Inter-Mission Literature Committee which produces a very small trickle of Christian literature of the more direct type. This needs to be greatly increased, and its range greatly widened, so as to reach a much wider-reading public. By the production of good books, the ground can be prepared and the minds of the readers opened to understand and more readily to accept the direct Christian appeal when it is presented. We shall also be doing a great service to the country. Plans are under consideration, to see how this matter can be taken in hand adequately. The Church is at least alive to the opportunity which is open to us along this line. But it will need careful planning and generous support if it is to be a success.

THE Church in Iran has begun to see the vision, and to realize its responsibility in these directions. By itself it is not able to do much. But it is not her responsibility alone. The Church is one, and here is an opportunity of sharing the burden and the joy of service. Will you pray that wisdom may be given in planning, and that the people and the money needed may be forthcoming ?

ARAB FEDERATION

We would draw our readers' attention to the fact that in the November-December, 1944, issue there was an article under this title by Mr. S. A. Morrison. The middle paragraph in the right hand column of p. 341 of this should have read as follows :

> " That the countries of the Near and Middle East could dovetail their economic policies into a single unified system to their mutual advantage has been conclusively proved by the findings of the recent Middle East Agricultural Conference, and by the achievements of the Middle East Supply Centre. It is only the influence of a narrow nationalism and of powerful vested interests which is at present restricting the easy flow of commodities from one country to another."

¶. *For this article by the Soil Conservation and Forestry Expert of the U.S. Dept. of Agriculture, and Special Investigator in Palestine of the U.S., we are indebted to the Religious Digest.*

The Arab Problem in Palestine

Walter C. Lowdermilk

THROUGHOUT the lands of the Near East the control of the ruling classes has rested since time immemorial on the ruthless exploitation of the peasant. Such a system is shot through with a rot that will cause it to crumble or fall when downtrodden souls at last break forth into the red flame of revolt.

Unless the farmer has a square deal himself, he will not give a square deal to the land. If the land is neglected and exploited, it gradually ceases to produce and becomes the prey of soil erosion. As crops diminish, the farmer cannot pay his taxes and must borrow money: he can neither pay the exorbitant interest demanded nor refund the capital. He becomes undernourished, discouraged and apathetic—virtually a slave of the land owner. The *fellah* (peasant) of the Near East could well be termed "the exploited farmer."

In the course of 18,000 miles of automobile travel through the Arab lands, I was impressed by the relative progress made by the Palestine Arabs as compared with the Arabs in neighbouring countries. The British Royal Commission which visited Palestine in the winter of 1936-37, and conducted extensive hearings on the disturbances and possible remedies for them, attributed this progress to Jewish activities.

While the majority of the *fellaheen* continue to employ primitive methods of land cultivation, many Arabs have been induced by the example of neighbouring Jewish settlers to improve their breeds of domestic animals and to acquire better seeds for their fields and gardens. In Arab villages near Jewish settlements, one often finds better-built houses, well-planned citrus groves, imported varieties of leghorn hens and farm stock. The improvement in farming methods is particularly marked among middle-class peasants who own their own land and have sold part of it at the high prices Jewish purchasers must pay in Palestine. The Arab owners, having cash at their disposal, can buy machinery and fertilizers and, in general, raise the standards of their agricultural work. The Royal Commission Report points out that Jews, because of the pressure of refugee needs, pay far more than the land is actually worth. I found that they paid three to four times what similar plots cost in Syria and much more than the same type of land would sell for in Southern California.

In this connection, it must be said that the total area bought by Jews is comparatively small. During the last twenty-five years they have acquired only about six per cent. of Palestine's 26,000,000 dunams: that is, approximately 1,600,000 dunams, or 400,000 acres. Most of this land was originally covered with swamps or

rocks and considered unsuited for cultivation ; less than a fourth of it was actually cultivated by Arabs.

AN interesting sidelight on the beneficial effect of Jewish colonization on the Arab population is provided by the extraordinary rate of increase of the Arab community. From 1920 to 1940 the Arab population grew from 650,000 to about 1,050,000. Arab immigration accounts for only a very small part of this increase : most of it resulted directly from an astonishingly high birth-rate and a decrease in the death-rate.

The high birth-rate of primitive peoples is generally counterbalanced by a high mortality rate. In the case of Palestinian Moslems the birth-rate is at the primitive level, but the death-rate has rapidly declined because of the modern influences at work in the country. The result is the highest rate of natural increase in the world.

Our review of the impact of Jewish settlement on Arab economy will not be complete unless we analyse two statements often made by Arab opponents of Zionism. One is the assertion that Jewish land purchase has left many Arabs landless ; the second is the complaint that Jews do not employ Arabs on their farms and in their factories.

A good test of the truth of the first statement was made in 1931 when the Government of Palestine announced its readiness to finance the resettlement of all Arabs able to prove that they had become landless as a result of Jewish land purchase. Nationalist leaders toured the villages and towns urging Arabs to file claims. Over 3,000 were registered with the Government. But the greater part were quickly rejected as utterly unfounded. The claims of 656 were found to be warranted. But fully half of the 656 Arabs involved rejected the offer of resettlement, preferring to remain in the cities where they had found steady employment and better living conditions.

THE assertion that Jews as a rule do not employ Arabs on their farms and in their factories deserves detailed consideration. During my visits to Jewish co-operative and collective villages, I saw no Arab workers, although I did see a considerable number on privately owned Jewish farms. When I asked the members of a co-operative village whether they accepted Arab labour, they told me that in their case the question was purely theoretical. All these "labour settlements" are based on the principle of what they call "self-labour" : in other words, all work is done by the members of the settlement, so no outside labourers, whether Jewish or Arab, are employed.

In industry there is an undeniable tendency to employ Jews in factories built by Jewish capital, and Arabs in factories belonging to Arabs. We found, however, that Jewish owners willingly employ Arab as well as Jewish labour in cases where the undertaking serves both sections of the population. The outstanding instances of this are the Palestine Electric Corporation and the Potash Syndicate, both organized and managed by Jews. The latter in

particular employs Arabs in great numbers. In public works, harbours, and the like, Arabs are always the majority of the workers, though Jews pay much more of the taxes which make these projects possible.

It seems most plausible that a post-war influx of Jewish refugees will further improve the economic situation of the Arabs in Palestine.

WHY, then—it is logical to ask—have Arab leaders been so vehemently opposed to Jewish settlement? Why have they encouraged and led riots which time and again have hampered the progress of Palestine?

These questions assume that national groups always act rationally. Nothing is farther from the truth. Even a people with a background of education and civilization may frequently act under the influence of irrational fears, blind enmity and deep-rooted prejudices. No one would claim that, in following their dictator leaders, the populations of the Axis countries have been acting in accordance with their real interests. The Arabs can hardly be expected to show more political wisdom than the Germans or Japanese.

The fact that there is no basic economic antagonism between Jews and Arabs, and that Jewish activities have actually benefited the less progressive Arabs, gives us hope for the future. In a new world order based on genuinely democratic and co-operative principles, the Arab national movement may well be influenced to express itself more constructively. Palestine is after all only a very small part—only two per cent.—of the large area sparsely occupied by the Arab race. Arab leaders in the future may find it to their advantage to utilize the constructive example and assistance of Jewish Palestine in raising the entire Near East to a higher level of prosperity and culture.

These statements are by no means intended to be disparaging to the Arabs. The average *fellah* is no less intelligent than the average peasant in backward countries; but for the time being the Arab national movement is monopolized by feudal landowners of fascist sympathies and beliefs. These leaders are not only not concerned with, but are actually antagonistic to, the social and economic advancement of the masses of their people. It seems to me that without the Jews as a leaven and an example in modern industry and agriculture, improvement in the position of the Arab masses would be delayed, perhaps for generations.

All the Zionist leaders with whom I talked eagerly anticipated the day when they would be able to co-operate with an Arab leadership which, while defending the legitimate interests of its people, would reject the fascist philosophy and renounce bloodshed, arson and violence as political techniques. I found that Jewish leaders, without exception, were deeply interested in the social welfare of the cruelly exploited Arab workers and *fellaheen*.

In my opinion, the prospects for Arab-Jewish understanding after this war depend less on the two peoples themselves than on the general climate of post-war international relations.

¶. *Is Modern Jewry a "spiritually bombed area"?*

Prophets of Doom

Olga Levertoff

DURING the past twenty years—years which have witnessed the disintegration of Europe and the destruction of practically the whole edifice of "post-war" security, so optimistically erected in the fond but vain hope that it would prove immutable—there have been persistent voices raised to deplore a similar, if less spectacular, process of decay which has steadily undermined the foundations of what, for want of a more exact phrase, we term the "Jewish Community."

These prophets of doom come mostly from within that Community, and while their tones vary and the remedies they propose are diverse, the burden of their Jeremiad is the same: Jewry is falling apart; the young are indifferent, or even hostile, to their traditions and fail to make use of their heritage, while the old are more concerned with internecine squabbles than with uniting to defend the ideals and principles of which they are supposed to be the living witness. Failure to maintain social solidarity, and laxity in religious practice, combined with a woeful lack of vision and inspiring leadership, particularly in the sphere of religious and specifically Jewish education, is leading to an alarming spate of secessions from the Jewish fold, either into indifference or into new allegiances, such as Christianity or Communism, which effectively sever the bonds of membership of the Jewish Community.

Persecution, casting the limelight upon the plight of Jewry, has served superficially to draw its members together for mutual aid, but has also intensified the problems of social and religious allegiance, and has in many cases precipitated the refugee, robbed of his own cultural and material environment, out of Judaism altogether.

The average Jewish group in the larger cities and districts is held together only by ephemeral and business interests; the core of Jewish culture is melting away, and no definite ideals are held up before the youth which can tempt the new generation to dedicate themselves to the propagation of the Jewish way of life or to the defence of their birthright.

NOW, all this is culled from Jewish authorities themselves. The picture is indeed a gloomy one, and one must concede that, so far from being exaggerated, it is in fact an under-statement. The critical voice of Jewish authority has once more been raised in recent months, this time by the distinguished historian, Dr. Cecil Roth, who, in a letter to the *Jewish Chronicle*, points to the increase in mixed marriages, baptisms and indifference brought about by the war. Commenting on his letter, an Editorial in the same paper cites the fact that, in the past four years, at least seven junior members of Oxford University (three of them members of English and four of refugee Jewish families), have "gone over

to the dominant faith"; that members of well-known Jewish families are prominent in the Student Christian Movement; that local refugee residents have been baptized to the tune of fifty or more; and other assertions made on good authority by Dr. Roth. The apathy of the Jewish community as a whole is vigorously criticized, and the Editorial concludes with an impassioned appeal for more and better Jewish education, and above all for teachers able to inspire others with a sense of the relevance of the Jewish spiritual message to modern needs. "Not only must old loyalties be rekindled," says the Editor . . . "but the fight for the survival of the Jewish spirit must be conducted for what that spirit really is; the most compelling modern necessity for the modern Jews."

Now, what are we, as Christians, to make of all this? The first and most obvious reaction is, naturally, to rejoice in the very circumstance which gives most cause for disquiet to the Jewish critic—namely, the spate of conversions to Christianity which the conditions of war and exile have undoubtedly favoured. On second thoughts, however, these very conditions should give us pause, for if they have given new opportunities, they have also provided new dangers. Young people, flung headlong into an alien society, and freed from the inhibitions of traditional environment, have been able to evaluate for themselves the worth of the Christian message and, in many cases, to accept its challenge; while older—and frequently honoured—members of the Jewish community, faced for the first time by complete isolation and social insecurity, have found the chance to take the great plunge into the greatest adventure of all: that of following a new ideal with courage wherever it may lead, untrammelled by the associations and responsibilities which would have held them back in their former lives.

On the other hand, this very feeling of loneliness and isolation may have precipitated many Jews, both young and old, into Christianity for reasons less valid than sincere conviction. On a lower level still, there will always be found those who, for the sake of social expediency or material advantage, will change their "Faith" as readily as their coat, and the number of these is likely to be increased rather than reduced in periods of upheaval and distress.

Christian ministers have a peculiar responsibility in regard to this phase of the Jewish problem. Only a sensitive understanding of Judaism and of the vocation of the Christian Jew can keep them from falling into the error of imagining that baptisms are in themselves invariably desirable, and so lending themselves, often unconsciously, to the exploitation of undesirable elements, whose "conversions" only serve to raise higher the barriers of misunderstanding and suspicion which prevent the Jewish people, as a whole, from seeing in Christianity anything but an agent of the disruption and decay of the Jewish community.

We must be on our guard, especially against the type of Jew whose desire to embrace Christianity is derived mainly from his

anxiety to dissociate himself from his Jewish background, or who, even if he is sincere, sees no intimate connection between what he has left and what he is entering. Our aim should be to inspire the aspirant for Baptism with a new pride in his Jewish heritage, based upon his realization of its completion in the Christian revelation, which should constitute for him a challenge to Apostleship in whatever sphere he may be called upon to serve—but Apostleship *as a Jew*, with all the associations that the name conveys.

Anything less must be cowardice and apostasy. In this connection it is amusing to note that the Editor of the *Jewish Chronicle*, asking rhetorically—" How many (Jews) . . . cultivate a positive antagonism to Jews and Jewish beliefs, quite oblivious of the effect their conduct may have upon decent Christian sentiment ? "—goes on to quote a statement of the Rev. W. W. Simpson, to the effect that " the Jew who, becoming a Christian, turns against everything Jewish is not only a loss to his own community but must also be something of an embarrassment to the community with which he has associated himself." With this statement we are in hearty agreement, but what is amusing is that the Jewish editor appears to interpret it to mean that by becoming a Christian the Jew becomes an antagonist, a loss and an embarrassment. Whereas Mr. Simpson meant, of course, almost the exact opposite—that only the Jew whose Christianity acts as a purifier and renewer of all that is best and most Jewish in him can be an asset to society ! We are convinced that if the editor had appreciated the real significance of Mr. Simpson's statement, he would not have quoted it with approval, since if there is one thing more abhorent to the Jewish mind than the spectacle of a Jewish Christian, it is the spectacle of a Jewish Christian who insists on remembering his Jewish-ness and on asserting that, by becoming a Christian, he has found the fulfilment of all the age-long expectations of Judaism !

THE Christian task is complicated by two factors : the ignorance and indifference of Jews towards Judaism, and the failure of Christians to acknowledge the vital connection between the history, purpose and ideals of Israel and their fulfilment in Christ.

Since it is impossible to call out pride in his heritage from a convert who knows nothing of it, we may well hope that the plea of the *Jewish Chronicle* for a more inspired Jewish education may be speedily fulfilled. All that we can do to help is to encourage, wherever possible, the desire to understand the meaning of Judaism on the part of such non-Christian Jews as we may meet ; for the deeper they delve into their own history the more likely they are to reach that point in it where all seems barren without the life-giving breath of Divine purpose ; and when they get to that point, the Cross will loom like a sign-post against the storm-racked skies of a tragic national destiny.

Our main responsibility rests with ourselves—with the re-education of our *own* youth in the deepest significance of our Faith and its debt to Judaism. In thus

re-learning and re-living the long story of God's dealings with Israel, and through Israel with the world, we shall perhaps be able more clearly to hear the voice of God speaking through history, through the clash of human wills and the rising and falling of cultures.

THE gap between that history and our own will tend to close, and we shall gain confidence for the solution of our own social and economic problems by tracing the guidance of the Holy Spirit and the overruling of man's will by Divine Providence as the Jewish community grew to enshrine principles of justice, freedom and fellowship, based upon a covenant relationship with God, and upon that growing knowledge of His power and attributes which led to the expectation of His vindication in time and space—an expectation which, fulfilled in Jesus, was outstripped by the reality of His Incarnation and Atonement, which made the heritage of Israel the portion of every race and nation.

When the Jewish spirit and the spiritual significance of Jewish history become part of Christian consciousness, we shall be anxious to infuse into the Jewish convert a sense of pride in his background, coupled with an ardent desire to bring into the Church of God all the gifts which have so generously been bestowed upon His people. Such a living witness by Jewish Christians, within the framework of a Church genuinely expressive of the justice and charity of God, can alone kindle Jews with a desire to know more of Christ.

That is precisely the reason why Jewish authority hates and fears the Jewish-Christian. Jewish authority is aware that the Jewish problem is two-fold, that it is at once a socio-political and a spiritual problem, and that the two aspects are inextricably mingled. Jewish authority knows that the social problem is one of distribution of population, of the arguments for and against a Jewish national home, of anti-semitism and "guest-status"—but she realizes that all these questions hinge on one: the validity of a people whose claim to identity is not a country or a language, but a history and a faith. And she knows, too, that this history is only significant in so far as it is an expression of that faith. The spiritual problem she *cannot* solve, because the very mainsprings of that faith seem to have run down, and the lips of her own present-day prophets declare that modern Jewry is a spiritually bombed area—a valley of dry bones. Try as she may, she cannot infuse into those dry bones the breath of life. To do so is, under God, our task.

The problem is vast, and embraces a world-wide area. In a lecture to the Society for the Study of Religions at the end of last year, Dr. A. Steinberg, speculating on the future of continental Jewry, gave a most sensitive and, at times, harrowing description of the decimation of Jewry by persecution, analysed the causes for their distribution in Europe, evaluated their contribution to European culture, and concluded that, in spite of everything, they may be expected to find resurrection and to contribute to the stability of that new civilization which we hope to build upon the wreckage of the old. Dr. Steinberg's vision, tolerance and deep spirituality are

notable ; but, alas ! they are far in advance of the level reached by those whom he discusses. His optimism would be justified if Jew or Christian shared his desire for a European order in which "all peoples should become conscious of their common spiritual heritage, which origin would . . . actually determine everyday life" !

Dr. Steinberg stated that "Christians value the tangible presence of Old Israel . . . as one of the precious assets of Christendom. To the Christians the Jews are the living witnesses of the living Christ," and added—"How much more will be this the case in the Europe to come when, drawing closer to each other, the various Christian communions will have to look for a common denominator ? . . . The Bible will regain the position of the first source of religious inspiration and of the last resource in the defence of the faith."

Does not this forecast shame us ? Dr. Steinberg is so sure that "Jewry is bound to re-occupy its proper place in a re-Christianized Europe"—but *is* Europe to be re-Christianized ?

We may be certain that, unless it is, and unless we Christians recover that sense of the historical reality of our Faith with which this noble Jewish critic credits us, we shall find the tasks awaiting us too heavy, and the difficulties insuperable, even on the socio-political level. A renewal of our own life of faith will, on the contrary, enable us to plan for an order whose justice and richness will reflect, on an even higher level, the principles for which the Jewish community stands, and will give us both the right and the opportunity to build a basis of mutual trust, understanding and charity between Jew and Christian. This, for us, forms the only valid basis for the true "missionary" approach—which consists in the witness of our actions and our way of life.

TO such a life, animated by the very ideals which Israel was created to proclaim, modern Jewry may at length be able to turn, no longer at the price of her national identity, but in fulfilment of her national hope. In this hope alone lies the charter of liberty and of life for modern Jewry, as for a war-torn world. Realization of our responsibilities to society, as the New Israel, can give us that sensitive regard for the problems of the Old Israel which will preclude the horrors and follies of anti-semitism, just as the Jewish and Christian emphasis on the value of human personality because of the Fatherhood of God, will give us the incentive so to build that none of God's children, of whatever race or colour or creed, shall ever be hungry, diseased, idle or bomb-scarred again.

Just as fulfilment of our vocation will enable us to solve our post-war problems—of which, on the political plane, the Jewish problem is merely one—so, too, the rediscovery of her vocation by Israel, at first through re-dedication to her own heritage and then, we hope, by acceptance of the truth which is in Jesus, will bring to the Jewish people that fullness of life, which they crave half unconsciously, and provide them with new purpose and new hope. Then, and only then, will they be able fully and voluntarily to become, no longer

an *enigma* but an *equal* among nations, co-operating for the common good, whether as a compact national group or as a cultural leaven working in, and accepted by, the community of races which will find their unity in Christ and in the family of His Church.

Is this impossible? We know that it is not, for, at the Easter season were we not celebrating the triumph of the impossible? Just as the mutilated Body of the Redeemer became the glorious Body of the Risen Lord; just as the frightened group of disheartened disciples became the steadfast, joyful and fearless apostles of the new revelation of God, so can the broken body of Jewry be healed by the stripes of Him who, unrecognized and undesired, has been with them through their long tribulation, in the Ghetto and the concentration camp. And so, too, can the vacillations and disloyalties of our Christian society—Christian so often only in name—be renewed and re-made into the walls of that longed-for City—the *Civitas Dei*—of which Christ is the corner-stone, and into whose courts shall surely flow not only weary, blood-stained Europe, but all the peoples of the earth. The pledge of Easter Day remains valid, for us and for Jewry *in us*:

"BE not affrighted; you seek Jesus of Nazareth, Who was crucified: He is risen, He is not here; But go . . . He goeth before you into Galilee; there you shall see Him, as He told you" . . .

A Christian Hero

FOR fifty-six years Cuthbert Nairn gave his life in self-spending love for the people of Morocco. On the 9th November, 1944, when he was crossing the street from his house to the dispensary, he was stabbed in the back by a young man. A friend writes: "After such a life of sacrifice and devotion the news came to us with a shock. May his passing become the seed of a strong Moroccan Church." At the funeral thousands of natives lined the narrow streets, paying silent homage to the "doctor," who had laboured so faithfully in their midst over such a long period. His going is mourned by a great community, both native and European, throughout the whole of Morocco. He is a great loss to the Southern Morocco Mission.

His faith never failed, though it was no easy task preaching day by day, and many times a day, without signs of any response. Characteristic of him was the answer he gave when, as a young missionary candidate, he was told of the difficulties of Moslem work: "If I had the best farm in Ayrshire that would not prevent me from offering myself." In that spirit of sacrifice he held on to the end. His name will always be associated with the dispensary work he carried on at Marrakesh. For years, between 300 to 400 people received treatment daily in his dispensary. In times of great heat (when the temperature, on occasion, rose to 112 in the shade) it was no easy task attending to ailing folk and dressing long-neglected wounds. Thus he commended the Gospel by deed as well as by word. A French Moroccan paper wrote: "Mr. Nairn's death has caused consternation among all creeds. . . . The manner of his death will cause the memory of this missionary to endure."

A Romantic Story

W. T. T. Millham

THE growth of missionary work throughout the centuries is not merely a romantic story : it is an illuminating study, from which many interesting facts and helpful lessons may be gleaned. A few glimpses of the great world-field may serve, perhaps, to deepen interest and stimulate to greater endeavour in the stupendous task of world evangelization which alone holds out hope for world peace and ordered progress.

Closed Doors. Sad, indeed, it is to find that countries, once open to the Gospel, are now absolutely closed. There was a time when of Tibet, Nepal, Sinkiang, Russian Turkistan and Afghanistan it could be said : " How beautiful upon the mountains are the feet of them that preach the Gospel of peace and bring glad tidings of good things " ; for records are in existence to prove that, during the seventh and eighth centuries, Christianity had become the dominant religion in Central Asia. By the fifteenth century, however, almost all trace of the Christian religion had been obliterated from these lands, and other religions established in their place. To-day, in none of these countries of Central Asia is any kind of missionary work allowed.

Something similar occurred in the North African countries of Morocco and Algeria—the " Lands of the Vanished Church "—where a magnificent work for God failed to mature and become aggressive because the Bible was not translated into the language of the people, and because the Church failed to become missionary-hearted and indigenous. Consequently, the immature Church provided an easy prey for the Mohammedan invasion, with its devastating influences. This is surely a solemn warning to missionary organizations in any part of the world to make the most of present opportunities and build the work on solid foundations.

The Blood of the Martyrs. The truth of the saying, " The Blood of the Martyrs is the Seed of the Church," has been amply exemplified in a number of mission fields, but not more patently than in the New Hebrides. The lives of the brave pioneers laid down more than a century ago in those far-flung islands of the Pacific, have been multiplied a thousand-fold.

In those early days, the island of Erromanga was the scene of a series of tragedies. It was there that the first pioneer, John Williams, met his death in 1838, being mistaken for a trader engaged in the sandal-wood outrages. It was there that G. N. Gordon and his young wife met a similar fate in 1861, after the Gospels of Luke and John and the Book of the Acts had been translated. It was there, too, that Gordon's brother, James Douglas, was murdered in 1872, just as he had finished revising the seventh chapter of the Acts, which re-

counts the martyrdom of Stephen. The ink was still wet upon the page at the words, "Lay not this sin to their charge," when by the hand of a native a tomahawk was suddenly plunged into his brain.

In this way, one grain of wheat after another fell into the ground and died, but not to abide alone, for ere long the fruit began to appear. From that time onwards, island after island has been occupied by messengers of the Cross. The languages have been reduced to writing and the Scriptures have been translated and published in twenty-two tongues. Thousands of cannibals have been won from their old heathendom to a new life in Christ. To-day, out of a population of 60,000, more than 25,000 of the inhabitants of these islands are members of the Christian Church.

Islam's Stronghold. It is generally recognized that countries under the sway of Islam are the most difficult to evangelize. They are not, however, impervious to the power of the Gospel. This is proved by the admirable piece of missionary work achieved in the Netherlands Indies. Some of the islands of this group are notable exceptions. In Sumatra, for example, which the Malay Moslems regard as the source of their culture and religion, there are more than 400,000 Protestant Christians in a population of 838,967. The Toba-Bataks, strongly convinced that force was inconsistent with true religion, resisted the Moslems so tenaciously that further advance was made impossible. Christianity has also spread to the neighbouring island of Nias, where another 102,334 Christians have been gathered out of a population of 198,098. In East Java, too, a wedge has been driven into Islam, and some 32,000 Javanese have rallied to the Gospel banner. Such outstanding examples should serve as an incentive to missionary effort among Moslem peoples in other fields.

A Striking Contrast. Attention has frequently been drawn to the difference between Roman Catholic and Protestant lands. A more palpable example of the contrast in the effect of these two faiths upon pagan peoples could not be found than in the Philippine Islands.

For more than 330 years these islands were under the domination of Spain, and the inhabitants were nominally Christian. The boast was even made that they were the only Christian nation in the Far East. In reality, however, pagan conditions had been supplanted by a corrupt medieval civilization and by a decadent Catholicism that had not been challenged by the purifying influence of the Reformation. The Bible was not put into the hands of the people; the message of the Gospel was not proclaimed; education was not promoted, and consequently illiteracy was almost universal, and the Government of the country was characterized by tyranny and oppression.

Since Protestant America took over the control of the Islands, after the Spanish-American war in 1898, the Filipinos have been given for the first time in their history, an open Bible, a free press, public schools, the right of public assembly, free speech, popular self-government, sanitary methods of living, modern means of trans-

portation, and the proclamation of the Gospel, untainted by pagan practices and superstitions. During the forty-five years of Protestant occupation, more has been done for the civilization and evangelization of the Philippines than during the 333 years of Spanish Catholic domination. "By their fruits ye shall know them."

Christian Unity. The Christian faith, when it is allowed to have full sway, recognizes no frontiers and admits no racial discriminations. This is particularly exemplified in Brazil, where representatives of many nationalities are found enjoying equal privileges in the Evangelical Church. Negroes, arrayed in white, in contrast with their dark shining faces, fraternize, without the least embarrassment, with their Portuguese brethren; and Coloured Professors, too, may be seen teaching classes of white girls in some of the Christian colleges.

The Pacific Islands, also, furnish illustrations of the same happy united fellowship. One Sunday morning, in the island of Rarotonga, one of the Cook Islands, a number of believers were gathered for worship. The congregation was largely composed of Cook Islanders—a branch of the Maori family. The service was addressed by a Samoan, who had spent thirty years of his life as a missionary in the Gilbert Islands. This veteran told his congregation of his most recent experiences in India where, as a delegate to the International Missionary Council, he had found himself in a Christian community representing seventy different nationalities. This address of the Samoan was interpreted into Rarotongan by an old native who had served as a missionary in New Guinea.

At the same service, the London Missionary Society's Secretary for the Pacific conveyed greetings to the assembly in the name of a fellowship whose members speak countless tongues and represent innumerable differences of race and religion, but who have found in Christ deep and living unity. Surely, it is time that the Christian Church in all countries recognized that Christians of whatever tongue or clime are all one in Christ Jesus.

One man and God. One of the marvels of Christian missions is the way God uses human personalities for the accomplishment of His purposes. An outstanding example of what He can do with one man is seen in the romantic story of the West African "prophet" Harris, a Liberian of the Brebo tribe, whose preaching resulted in the overthrow of fetishism all along the Ivory Coast. As a boy he came under the influence of the American Methodist Church, and, at the age of twenty, experienced a profound spiritual change. His message was mainly that of an Old Testament prophet: "I, the Lord am a jealous God. No other gods shalt thou have before Me."

He appeared on the Ivory Coast when a man of sixty, walking barefoot, dressed in a white gown, and carrying in his hand a long bamboo walking staff, with a cross-piece tied to it, which he held aloft while telling the people that God's Son had died for them. He also carried a well-worn Bible and a calabash of water. His converts, who were

baptized by sprinkling, are estimated at anything up to 100,000.

Little bamboo churches sprang up in scores of villages, in each of which a preacher was appointed to lead the services, and twelve apostles to manage the affairs of the church. Later, solid buildings in cement and granite were erected voluntarily by the Harris Christians. Minor prophets were also sent among the interior tribes of the Ivory Coast. Twelve years later it was found that in the mass movement areas fetishism was dead ; all signs and symbols of it had been swept away. Roman Catholic priests were so impressed by the movement that they said Harris did more in three months in French West Africa than a host of missionaries could do in 100 years. The " Black Prophet " brought into the field of Christian endeavour something entirely different from the conventional work of missions, and many of the Churches he established exist to-day.

Indigenous Principles. It is encouraging, too, to see the strides that have been made in some mission fields in the application of indigenous principles. Within the 100 years which have passed since the Gospel was first proclaimed in Samoa, Christianity has become the acknowledged religion of practically the whole population. It is affirmed that to a very wonderful extent the life of the Samoan people has become Christ-centred.

For many years past each generation has produced Christian leaders, great Christian pastors, and a notable succession of men and women who have borne the marks of deep devotion. Here, too, an indigenous Church has advanced far along the road to maturity. Samoan leadership is predominant and distinctive. All the pastoral work of the Church is under native direction. The few Europeans still serving are advisers and helpers, but they exercise no controlling executive authority. Even those in charge of the training institutions are subject to the decisions of committees which are essentially Samoan in their complexion. The supreme governing body of the Church is an Assembly in which Europeans are in a tiny minority. The "Mission" has almost disappeared, the Church having taken its place —an example which might well be emulated in other fields.

Personal Witness. Where the Gospel has made most progress, it has been largely due to the personal witness of native Christians. An outstanding illustration of this is seen in the history of the Christian Church in Korea—one of the most fruitful mission fields. The early years of missionary activity were characterized by wide-spread evangelism, Bible study and fervent individual testimony. After fifty years' work, Korea had more Christians than there were in the Roman Empire at the close of the first century of the Christian era.

Many Christians, under the constraining passion of their first love, were in the habit of devoting long periods of voluntary service to the cause of Christ. One young man even expressed his regret that in six months he had not been able to deal with more than 750 people. During a year's imprisonment for participation in the Independence Movement, a Korean preacher led to Christ no fewer than 100 of his

fellow prisoners. And, more wonderful still, a special prize was awarded to a little girl for having brought 418 scholars to the Sunday School during one single year.

Such was the fervour of the Korean Christians in the spring-tide of their spiritual life. In no other country has such fervency for voluntary personal evangelism, and such devotion to Bible Study, been equalled, and in no other field have indigenous principles and methods been so widely and so successfully practised. In this lies the secret of the rapid spread of the Christian message in Korea.

Unfinished Task. But, while much has been accomplished by Christian Missions, the task of world evangelization is far from being completed. There are still many vast areas unoccupied. It is alleged that there are more non-Christians in the world to-day than there were ten or fifteen years ago. In Asia, there are only thirteen missionaries and 5,000 Christians to the 1,000,000,—among 1,000,000,000 people. Of China's 1,608 counties, more than 1,100 were unoccupied before the war with Japan. India has areas with two millions, three millions, and even five millions still unreached. There are no Christians resident in half the villages of Ceylon. Half of Manchuria is still out of reach of the Church's witness. In the Netherlands Indies there are 30,000,000 not being reached. In Africa, while there are fifty-six missionaries to the million, compared with thirteen in Asia, and baptized Christians are proportionately five times as numerous, yet there are many areas inadequately occupied, and some not at all. In Oceania, with a population of 2,000,000, the missionary occupation of the islands is 421 per million people, but there are many still outside the Christian Church. In South America, where doors are gradually being closed, the Evangelical Church is relatively not even as strong as in India.

From this brief survey of some of the unoccupied areas of the great harvest-field, it will be seen that there is still much to be done before the task of world evangelization is completed. The present condition of the world should be a serious challenge to all Missions and Churches to review their respective fields, to face up to their responsibility, to pool their resources, and to co-ordinate their efforts for a great united forward movement of evangelization in every part of the world.

WORLD SURVEY

The World Dominion Movement continues the vital Intelligence Service of world survey which it has rendered for over twenty years. This service is indispensable to ordered Christian progress, by providing information which can obviate overlapping and waste and reveal unoccupied regions and vital needs. It has spent many thousands of pounds on world survey and in helping to meet, through existing agencies, the needs which survey reveals. To the World Dominion Movement stands the credit for having inaugurated, for the efficient prosecution of the Holy War, that without which no world war could be effectively carried on for a single day.

" The gravest single issue that confronts the Western Hemisphere."

Religious Liberty in Latin America*

W. Stanley Rycroft

THE physical struggle of vast armies and navies at the present time must not blind us to the important and far-reaching war of ideas. Wars and conflicts are the physical aspect of these deeper struggles of mankind in times of revolution and crisis. We are in such a time.

Part of this struggle is the issue of religious freedom in our contemporary world.

It is strange that, while we are told that this war is about the four freedoms (and one of these is the freedom of religion), the Roman Catholic hierarchy in the United States should seek to interpret religious freedom in the other Americas as freedom for itself to the exclusion of other forms of Christianity. It has gone as far as to say in its press campaign that Protestantism is the greatest obstacle to inter-American solidarity as sponsored by the Good Neighbour Policy and that Latin-Americans resent Protestant missionaries being sent to Latin America.

Dr. George P. Howard, Protestant Minister, Argentine citizen, holder of several honorary degrees from North America, while speaking in this country, was questioned over and over again about this concerted campaign against Protestant missions in Latin America. So he decided to make a special trip to Latin America to find out what the Latin Americans in different countries thought about such questions, as it is important to know their views on these matters.

Dr. Howard interviewed lawyers, doctors, educators, diplomats and judges, and the response to his questions was amazing. These frank courageous statements by well-known Latin Americans, nearly all of them Roman Catholics, form the basis of Dr. Howard's book just published by the Westminster Press under the title, *Religious Liberty in Latin America ?*

In the foreword to this book, Dr. John A. Mackay, President of Princeton Theological Seminary, says that it deals with " the gravest single issue that confronts the Western Hemisphere." Dr. Mackay also says that there is emerging in the United States a new phenomenon called clericalism, or " the organized political power of the higher clergy of the Roman Catholic Church." Those who have lived any length of time in Latin America know that clericalism has blighted the moral and spiritual life of these countries.

This clericalism in the United States has appeared as a definite attempt to make Roman Catholicism dominant in the political and social life of the whole Western Hemisphere.

One authority quoted by Dr. Howard, says :

> " We Latin Americans . . . ask ourselves, Why does a country which is predominantly Protestant (the U.S.) send us delegations that are predominantly Catholic ? Why does it try to hide its Protestantism ? "

**Religious Liberty in Latin America ?* by George P. Howard, Westminster Press, $2.00.

MANY liberal Latin Americans are deeply concerned because "the attitude of the United States in strengthening the political power of the Catholic Church in South America" often results in the strengthening of dictatorships. An Uruguayan lawyer, interviewed by Dr. Howard, said, "The influence of Catholic intolerance reflected in the foreign policy of the United States is considered by people of liberal spirit in this country as a dangerous symptom of the totalitarian leanings of the United States."

And what do prominent Latin Americans think of Protestantism?" Ex-President Alessandri, of Chile, says that Protestant work "has always contributed to the progress of our country. . . . Its schools, its philanthropic and social service activities, its propaganda and its teachings have always been inspired by the highest Christian principles and by the ethical doctrines of love and peace to all men."

PROTESTANTISM asks for the same freedom to propagate its faith in Latin America as the Roman Catholic Church enjoys in Protestant countries.

With unerring insight liberal Latin Americans know that the future of their countries depends on the presence of a strong Protestant movement alongside a revitalized, spiritual Catholicism.

With courage and conviction they have given their opinions on some of the most vital topics in this hemisphere: freedom of religion, freedom of conscience, democracy. They know that Protestant missionaries are the exponents of this freedom and this democracy and that they are the real Good Neighbours of their countries.

A Gibe—Unjustified

A YOUNG man in U.S.A., once said to me indignantly, "You missionaries! You go out to foreign lands, and destroy the simple, beautiful, natural faiths of those poor folks—changing them into a Western Christianity—I've no sympathy with you at all." It is a pity that he could not see the fear that possesses those who have the "beautiful natural faiths": the stark fear of a jealous goddess that will make a doting mother ill-treat her children lest the goddess destroy them, or dress her idolized son like a despised girl, so that the goddess will pay no attention to him. This fear will make that same mother feed her "first bread" to the holy cow when hungry children are crying for it, and saucers of milk (that children never have a chance to see) to the cobras. This fear piles into the cholera goddess's chariot a heap of rice and such foods as she can never afford to give her own family. "Holy" faiths! Yes, India has what she calls "holy men" and "holy women," but the less said of them the better.

Long ago, when I was a young missionary, I was filled with indignation at the sight of a procession of poor-starved-looking women, laden with offerings to the idol temple and the *sadhu* who lived there. Each voiced the same petition as she laid down her gift—that she might have a *son*. I said to one of the temple priests standing by, "That stone cannot give anyone a baby." He answered sneeringly, with a sly smile, "Oh, yes, the women who come here for babies *get them*!" "Holy men!" "Holy faiths!" But we do know that the Lord Jesus Christ can change even these evil *sadhus* into holy men, for He has done it.

M. McKelvey. U.P. India.

¶ *A task of real urgency for a war-weary people suffering from an epidemic of evil.*

A Clarion Call

By L. W. Chidzey

EVANGELISM has been defined as "so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church." This clearly suggests that evangelism is something more than mere moral reformation of life, a vague religious influence, or the producing of devout worshippers. It seeks a personal consciousness of God's redemption, of His forgiveness, of the power of Christ as Saviour in every realm of human activity. In acknowledgment of this, man inevitably desires to serve God. Because God has become alive in Jesus Christ, man can serve Him with understanding and in complete confidence, realizing the power of God's Spirit to meet his every need. He then discovers that he is not alone in this experience, but is united in a fellowship with others who share this Good News. Therefore, evangelism seeks a decisive winning of a man into personal relationship with God through our Lord Jesus Christ. "If any man be in Christ he is a new creature."

The method of such evangelism is the presenting of "Jesus Christ in the power of the Holy Spirit." It is not merely teaching about the life and character of Jesus, but, as Brunner has said, "God in Christ is God challenging men to decision." So, in evangelism, Christ is presented as God challenging man to decision, a God of suffering love awaiting man's response, in all the tenderness of forgiveness, but in all the judgment of perfect goodness. This is the message that forces a decision, the note of urgency that evokes an answer. No one can remain neutral to the Good News of God—"Choose ye this day whom ye will serve."

Evangelism calls us "to launch out into the deep." Believing in the power of the Holy Spirit we present Christ Jesus as a challenging Saviour simply and fearlessly. As we do this we shall find within us and the Church of Christ the dynamic to meet the need of our age. Evangelism is the decisive presentation of Christ, the Saviour, which results in the transformation of men's lives.

The very term evangelism presupposes a situation in which large masses of people are estranged from the Gospel of Christ. For many years we have been reminded of the eighty per cent. who are outside the influence of the Churches, and we face the grim fact that we are called upon to become missionaries to a country that is rapidly becoming pagan. We must look on our task as one of real urgency. Too often we take comfort in the fact that the nation is at heart really Christian, but what in fact is the position? A war-weary people, having shaken off the sanctions of religion, are suffering from an epidemic of dishonesty, sexual problems of every kind, an alarming increase of unhappy

marriages, and so on. Behind all these maladies is written plain for all to see, the condemnation of prophets in every age—"They forsook the Lord." We need to remind our people in season and out of season that it is "righteousness that exalteth a nation."

A good deal is being said just now about the New World Order. Everywhere men and women are looking wistfully to the New World which we hope will emerge when this war is over. Endless schemes and blue prints are being prepared, and efforts are being made in all directions to help to build a New Jerusalem. Increasingly many are realizing that the New Order cannot succeed unless at its heart there is spiritual urge and direction. The very difficulties of our day constitute a glorious opportunity for the whole Christian Church. We are called upon to proclaim the good news that God has a plan for His people against this background of chaos and uncertainty. Christian discipleship is a call to service and adventure. The only answer to the paganism and indifference of our day lies in the mobilizing of a mighty army of men and women who are prepared to bear witness to the Good News of the Gospel. This is a responsibility laid equally upon the laity as upon the accredited ministers of religion—"Let the redeemed of the Lord say so." Every lover of the Lord must be ready to become an active evangelist to his fellows, and on this basis of co-operation between minister and people the Apostolate of the whole Church will become a reality.

Let us believe that we have the message that can save the world, and let the Churches proclaim that message clearly and without compromise. "The Arm of the Lord is not shortened that it cannot save," and if we are faithful witnesses we may trust the Holy Spirit to lead us to victory.

PROBABLY the greatest need today is to carry the Good News into the business world. Our offices, factories, shops, warehouses and schools abound with men and women who are indifferent to the claims of religion. They keep out of the way of religious meetings and services, and consequently they are untouched by the message. Any attempt at evangelism will be incomplete that fails to take into account this important factor. Obviously, the only people to meet this situation are Christian lay people. In the last resort the battle for the things of Christ will be fought in the offices and not in the Churches. Here is an opportunity of spiritual adventure for every recruit. It may mean having to stand alone and bear witness in the face of persecution and ridicule.

A story comes to my mind of a young fellow who works in the City of London in a large office. This young fellow was a keen Christian lad with a sincere love for the things of Christ. For the most part his colleagues were contemptuous of religion, and never lost an opportunity of ridiculing sacred things. The great event of the week was an office sweepstake in which all joined. They were a friendly, worldly crowd, and young John had to take a stand, and he did it humbly yet boldly. He refused his contribution to the sweepstake. He was missing when the spicy stories were told, and he

soon ran into trouble. Many attempts were made to influence him, but he went on his way unruffled and conscious of the fellowship of Christ.

ONE day a young fellow came to John and asked if he might lunch with him. Over coffee the young fellow opened his heart to John, and said that once upon a time he used to go to church, but he had given it all up since coming to the city. He wanted the secret that John possessed, and very simply, over the cup of coffee, he gave his life to Christ. Now there was a team at work in that great office, and miracles began to happen. One by one men were won for Christ, and now, instead of a weekly sweepstake, there is a weekly prayer meeting and Bible Study. The little leaven is at work, and that great office has become a recruiting station for the Lord. This is true evangelism, and it is a challenge to every Christian to go out into the world as a soldier of the Cross, as an ambassador of Christ. There are no limits to the possibilities of evangelistic adventure when we are wholly committed to our Master.

DURING the early days of the war a call was sounded through the Empire for volunteers and recruits. One day a telegram was handed to the King in his study at Buckingham Palace. He opened it and read these words :

> "To the King's Most Excellent Majesty, from the Governor-General of New Zealand, on behalf of the people of the great Commonwealth.
>
> "All that we have and all that we are in the Service of the King."

This is the answer to the problem of evangelism. As we boldly take up the challenge and swear allegiance to our King ; as we are able to respond, in the words of this great affirmation, "All that we have and all that we are in the service of the King," we shall find the way that leads to the New World.

INDIA: RELIGIONS

The 1941 Census of India did not distribute the 25,000,000 tribal people under their respective religions. A calculation based on 1931 returns shows approximately how matters should have stood in 1941. These figures distributed under the various heads change not only the Christian population totals but Hindu, Moslem and Buddhist as well. The result is as follows : —

Religions (1941)		
Caste Hindus	206,000,000	
Scheduled Classes	49,000,000	
Tribal Hindus	11,053,000	
		266,053,000
Moslems	94,250,000	
Tribal Moslems	7,660,000	
		101,910,000
Indian Christians	6,025,000	
European Christians	135,000	
Anglo-Indian Christians	140,000	
Tribal Christians	950,000	
		7,250,000
Buddhists	232,000	
Tribal Buddhists	237,000	
		469,000
Sikhs	... ...	5,750,000
Jains	... ...	1,500,000
Parsees	... ...	115,000
Jews	... ...	22,000
Animists (tribal)	... ...	5,100,000
Others	... ...	631,000
		388,800,000

A. McL.

¶. *Disease, unemployment, mistrust and starvation will be the hot-beds of the underground movements of to-morrow.*

Underground Movements of To-Morrow

"Josef Geta"

DURING the great transformation process from war into peace, the underground movements of Europe will undergo a silent evolution. The transfer from the endless secret meetings, secret publicity and whisper propaganda, into mass demonstrations, the editing of daily, weekly and monthly newspapers, and broadcasts to former underground followers, is more than a rejoicing of liberty. It is what the Nazis once called a "*Triumph des Willens.*"

Behind the triumph is a great danger: the psychological effect of an under- or over-estimation of the past activities of the various underground movements. The lessons of Italy, France, Belgium, and especially Greece, are still very fresh in our memory.

Until to-day, neither Fascism nor Nazism has shown any outstanding activity in any underground work. Now, Nazism, which tried to replace Christianity, transferred liberty into oppression, freedom into fear, and humanity into barbarism, is preparing a world-wide plan for a gigantic underground movement.

Before I go into the idea of these preparations for endless political warfare methods, I will recall some Nazi methods of the past. We may expect that one or other method may reappear, in another form, in their underground movement.

During the so-called German Republic, the wearing of the swastika sign was strictly forbidden for a few months. The result of this emergency law, which was introduced in 1930, was that the Nazis wore a so-called "*Wolfsangel,*" which displayed only one-half of the swastika sign. In Austria, the Nazi followers wore white socks and short trousers, as an answer to the anti-Nazi laws introduced by the Dollfuss Government. These open party demonstrations will probably reappear. The Nazis, however, have learned a lot since those days. For months they watched the activities of the resistance groups in their own country and in occupied Europe before the Gestapo went into action. Even in Germany itself, the methods of counter-attacking the régime, in an active or passive way, have been carefully noted for special use in the future.

The Communist and Socialist groups have taken the first place in underground activities. But the Church followers of Niemöller, and the Roman Catholic Church, inspired by men like Cardinal Faulhaber and Bishop von Galen, played another important part.

During the first two years of the Nazi régime, leaflet propaganda and small secret meetings were the most well-known counter-measures against the Nazification of former freedom-loving people. The hopes that the world around Nazi Germany would recognize the evil which was going to be infiltrated into a whole nation, and later to the whole world, were in vain.

Members of the former left parties joined the Nazi party in order to cover their activities. The uniform and the Hitler salute be-

LIBRARY

came the only addition to their spiritual mind. With the duration of the Nazi régime, these lovers of freedom became more and more isolated. The preparation for war —which brought not only the economic crisis of the pre-Hitler years to a stand-still, but turned into an increasing production process—had a great psychological effect on the German masses.

The underground movements became smaller. This we have to bear in mind when dealing with the underground movements of to-morrow. Concentration camp and death were the only alternatives to active or passive resistance against Nazification. Even under such conditions, however, I was amazed at the number of freedom-loving people whom I met in the concentration camps of Dachau and Buchenwald.

In 1939, after six years of Nazism, the badly printed *Red Flag* was still in circulation. At this time, the underground activities consisted mainly of whisper propaganda. The news from the broadcast on the 29.2 wave-length was the most topical item. The broadcast in German from Moscow played a special role as a source of whisper propaganda, but there were no active movements. Only a family circle, or a so-called "chain of friends" in various factories, dared to express their opinions.

THE war came, with great German successes during the first two years. A youth had grown up which had known only Nazism. The fighting spirit of the underground workers was dead, or had changed into apathy. Stalingrad and all the German failures followed. With the invasion of Italy and France, a few signs of freedom of thought were visible inside the Reich. These were soon overshadowed either by the infection of the barbarism in the German youth, or by the Allied claims of "unconditional surrender." There could not be any anti-Nazi group inside Germany which could successfully counter-attack the psychological effect which indefinite claims of "unconditional surrender" left on the German people. It became obvious that the German people had fallen into a state of political apathy. Only the youth found itself a slogan: "Fight or Die!" Psychological weapons will not disappear when hostilities have ceased, and will be the foundation of the underground movements of to-morrow.

THE various reports that the Nazis are on their way to establish a world-wide underground movement may sound unbelievable. In reality this is quite practicable. It is not Himmler and his clique alone who are preparing for underground activities as soon as our troops have occupied Germany. A whole ideology is going the same way. The men who once supported the Nazi ideology — such as Degrelle in Belgium, Mussert in Holland, Quisling in Norway, Laval in France, and Mussolini in Italy, all have followers. They did not all disappear from the earth over-night, and their present silence is only a temporary one; their voices have not admitted that they were wrong.

The underground movements of to-morrow will all find themselves together where disease, unemployment, mistrust and starvation occur. The changing of borders or mass

deportation from whole German areas will neither satisfy the winner nor the loser of this war. In a Europe in which the economic chaos is the result of this endless struggle for freedom, the followers of the resistance movements of the past will turn their back on so-called "Law" and "Order," and collaborate with everyone who will promise a radical change, even by force.

Whisper propaganda and sabotage will be their first weapons. Mistrust between the nations will form the underground movements of Europe into a political block. Under the pretensions of a so-called "Democracy," these evil movements will soon be able to conduct an open policy by which the financial world will be impressed.

The Nazi underground movement will only play a second part till their collaborators of the past have achieved a certain confidence, either among the Western Allies or in Soviet Russia. Under a new name, and new promises, the old gang will reappear in European politics. Talk of power politics will form the foundation of a third world war and will be the most effective psychological propaganda for every underground movement.

What has happened in Greece finds a repetition in other European countries, and in Germany itself. The forces of liberty and freedom will find themselves faced with the forces of barbarism and brutality. Underground Europe will find its rebirth, ready for the destruction of every kind of civilization.

The following letter was written by a young man on the eve of his execution by the Germans.

On the Eve of Execution

Saint-Gilles, 30 December, 1943.
Cell 522.

MY Dear Friend Raoul and friends of the Evangelical Young People's Union, Brussels.

It is now 5 o'clock in the morning. In three hours and a half I shall be no longer in this earth of misery and war, but in the shining palaces, and full of the peace of my Creator and Redeemer. Dear friends, I do not say farewell to you, but rather Goodbye until we meet again. I still remember with pleasure the blessed moments spent together. I ask you to sing, in the course of one of your meetings, the hymn "Blest be the Tie."

I wish to give you a last message. God holds the destiny of every one of us in His hands, and when He calls us to appear before Him, let us see to it that we are ready to answer Him under every circumstance, "Here am I." God is entitled to demand from us great sacrifices. Let us abandon all to Him and possess the calm to leave this earth without regrets. What does the earth offer us? Nothing that is very good. That is why we must walk, trusting the Lord, our hand in His hand, and daring to face every situation before which He places us. This is why I thank and bless God for maintaining peace in my soul. I send to every one of you my best wishes for a blessed New Year. May God send you His peace and bless you all! I greet you all once more a last time, calling you all by your name, and let not those whose names are not mentioned think that they are forgotten. Goodbye . . . Dear Friends, Goodbye until we meet above.

The Lord bless you. The Lord free and protect our country. Psalm 23.

Goodbye, Your Peter.

¶ *The role of UNRRA. "We dare not fail those who have passed through 'the university of suffering.'"*

Co-operation By Forty-Four Nations

WE have often marvelled at the effort, energy and achievement—in the face of all kinds of difficulty—of the past six years of war. We have wished, too, that somehow the same tenacity of purpose and co-operative effort could be harnessed to winning the peace. We have an unhappy feeling that, once the tension of the common struggle is relaxed, people everywhere will sink into apathy or, in concentrating on their own national politics, bring further strife and discord to their war-weary populations. This transition from war to peace will, undoubtedly, create major problems for each country. It will be aggravated by the common attributes of war—starvation, disease and want. The leaders of the United Nations have already set themselves to tackle one problem of the transition. They recognize the most immediate need to be to provide relief for those who have suffered, which will best help them to help themselves. In other words, to minimize the triune evils of starvation, disease and want.

As far back as 1941, the Leith-Ross Committee, incorporating those Allied Governments domiciled in Great Britain, was working on post-war requirements, and, independently, the United States Office for Foreign Relief and Rehabilitation Operations was organized to the same end. It was finally realized, however, that the ramifications of total, global war would be so extensive that nothing short of well-organized, planned relief, on a world basis, could hope to succeed. For this reason, the United Nations Relief and Rehabilitation Administration (now known universally as UNRRA) was set up in 1943. UNRRA is the co-operative effort of forty-four nations . . . to provide finance, supplies and personnel for the relief of invaded countries. At the time of the Agreement signed in Washington on 9th November, President Roosevelt said :

> "It would be the supreme irony for us to win a victory and then to inherit world chaos simply because we were unprepared to meet what we know we shall have to meet. We have acted together with the United Nations in harnessing our raw materials, our production, and our other resources to defeat the common enemy . . . we are now about to take an additional step in the combined actions which are necessary to build the foundations for a secure peace."

The general impression of this world organization in the mind of the public seems to be that UNRRA is the gateway to Utopia for war-stricken countries. Maybe such expectations lie behind the tendency in some quarters to criticism, or cynicism, about UNRRA to-day. Criticism in any sphere, however, should be balanced by, and based on, factual knowledge. In this connection it may be helpful to quote from the Director General's Report to the Second Session of the

WHERE THERE'S NEED—

Living up to it!

As soon as the voluntary societies were allowed to go out to the Forces in France, Salvation Army Mobile Canteens landed on the Normandy beaches.

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Experienced Salvation Army Officers help with spiritual and personal problems as well as bringing a touch of home comfort where it is much needed.

Wise planning, trained personnel, consecrated service and the generous help of many well-wishers have achieved much. But the need is ever greater. Your gift will help to provide more Mobile Canteens, more Clubs. Please send it to-day to :

GENERAL CARPENTER,
101, QUEEN VICTORIA STREET, LONDON, E.C.4.

THERE'S THE SALVATION ARMY!

36/126

THE ARMY THAT SERVES ON EVERY FRONT

UNRRA Council, held in Montreal last September. Governor Lehman said :

> " UNRRA is not the agency of economic reconstruction of the world. The United Nations have recognized that first things must come first, and that relief and rehabilitation are among those first things. UNRRA is not devoted to planning for the general economic welfare of the post-war world. It is designed to plan, co-ordinate, administer or arrange for the administration of measures of relief for victims of war, and to facilitate such rehabilitation as is necessary to the adequate provision of relief. UNRRA is clearly an emergency organization with a limited life, and its resources can satisfy only a portion of the needs of devastated areas. It is here to do a specific job in saving the lives of human beings, and helping them back on the road where they can once more walk on their own feet. This job is tremendous and it is urgent. But it is only the first job."

WHAT, then, is UNRRA's task ? UNRRA is the co-ordinating body for relief in its over-all aspect . . . for procurement of supplies to meet immediate need, the provision of essential health and welfare services, aid in the repatriation of displaced persons, and rehabilitation of necessary public utilities and basic educational services, where invited. As regards supplies, UNRRA has been assigned a twofold role. On the one hand, it is the source of supplying and assisting in the administration of relief operations of those Governments requiring help from outside. On the other, it has been given a balancing and equalizing role for the relief needs of all liberated areas.

One important effect of this function is that where a commodity is in short world supply, UNRRA can ensure that such a commodity is allocated on the priority basis of *need*. This means that inability to pay will not prevent a member Government from obtaining needed supplies. UNRRA has devoted much time and study to building up estimates of need in relation to available, and potentially available, supplies, and, therefore, is in the position to consult with, and advise, the Combined Boards (controlling Raw Materials, Resources and Shipping) to the end that UNRRA's guiding principle of " no discrimination " may be put into effect here, as well as in actual field operations. Human need is the first consideration. Along this line experts have been working, and continue to work, in consultation with member Governments, and closely associated with civilian and military authorities, to make sure that the basic requirements will be available at the right moment and that, *by planning as a whole from above*, each shall receive their fair share.

Relief work in the field probably makes the strongest appeal to imagination. We have seen countries liberated in Western Europe and the question is naturally asked : " Where is UNRRA ? " Here again an understanding of the situation is called for. Two factors vitally affect UNRRA's operations, inherent in its Constitution. Firstly, during the military period in any liberated territory civilian relief activity is the recognized responsibility of the military authorities, and is under complete military control, administered (in

Do you love the Lord Jesus—
supremely, passionately?

Then

Do you not also love those who are

"BELOVED FOR THE FATHER'S SAKE"?

Love must seek an avenue of service and yours is provided with one through

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6/111

THE MISSIONARY: This a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

★ London City Missionaries held 1,189 Open-Air Meetings last year. Regular weekly meetings are held throughout the year at Tower Hill and Woolwich Square, and in Hyde Park during the summer season.

LONDON CITY MISSION

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Western Europe) by the Civil Affairs Branch of SHAEF. UNRRA can only operate in any liberated area if asked to do so by the military authorities and, in this event, it should be clearly realized that all supplies, transport, etc., for civilian relief must be subordinated to military necessity, which has absolute priority for the effective prosecution of the war. UNRRA's sphere of influence, therefore, is conditioned by the military situation.

Secondly, in the post-military period, field work is restricted to operating at the request of the member Government concerned. In any case, countries like France, Belgium and Holland in Western Europe, had highly organized social services before the war, which naturally want to serve their own people. It is where such services have been crippled by war conditions, or there is abnormal demand in devastated areas, that UNRRA's assistance is needed.

These two factors perhaps give a key to the present position. In many areas the military situation precludes UNRRA operations. In others, though co-operating with UNRRA, the member Governments feel capable of carrying out their own relief work. Urgent requests have come from some countries for all kinds of help, including personnel. The future alone can show what the final needs may be.

All the European countries, with the exception so far of Soviet Russia, have invited UNRRA to co-operate with them in matters of health, welfare and the repatriation of displaced persons. Their co-operation with the Health Division of UNRRA in the work of epidemic control will prove of great value during the post-war large-scale migration of peoples.

UNRRA has been invited by the military authorities to act as their agent for relief and rehabilitation work in Yugoslavia and Greece, for which trained workers have been sent to the Administration's base in Cairo, while UNRRA is running Refugee Camps in Egypt, Palestine and Syria for some 50,000 Yugoslavs and Greeks awaiting repatriation. Over 100 UNRRA workers were sent to Greece to help in the distribution of civilian relief supplies in Athens last December. As a result of an appeal put before the United Nations, which received the whole-hearted support of Greece and Ethiopia, limited supplementary relief is being administered by UNRRA for women and children in Italy. A Mission is being sent to Chungking to further the detailed programme received by UNRRA of the Chinese Government's requirements. A Liaison Mission to France is now in Paris, another has just been to Luxembourg and has reported back, while the Liaison Mission to Norway is working with the Norwegian Government in London. UNRRA Missions are ready to go to Poland and Czechoslovakia, while a group of Czech medical personnel has already gone to Czechoslovakia with medical supplies provided by UNRRA. In this country, and in the United States, UNRRA teams are being trained for service in Germany, at the request of SHAEF, to run Assembly Centres for Displaced Persons, which will form part of

the organization for the repatriation of foreign workers, of whom there are believed to be over 9,000,000 in Germany and Austria alone.

IN all its undertakings UNRRA is working under considerable difficulties. Planning must be fluid enough to allow for adaptation to the changing military situation. Recruitment of competent, *international* personnel is hampered by the war-time needs of all countries and the exiled Allied Governments. This accounts largely for the present preponderance of American and British staff. It is hoped that increasing numbers of workers will be available later from the liberated countries. Above all, there is the tremendous problem of lack of transport, both on sea and land. It is one thing to have stocks of food or clothing in one country available for relief—but quite another to find the means of transporting it elsewhere. UNRRA is not in the position to *create* transport facilities.

So much for what is being done, which, of necessity, is merely outlined here, but which can be studied more fully by further reading.*

There is a wider aspect which deserves the serious attention and support of world-minded Christians. Though, as Governor Lehman has pointed out, "UNRRA is clearly an emergency organization . . . here to do a specific job," the founders of this administration, and its international staff, see their job as a test case for the future co-operation of the nations of the world. Already it is said that for "the man in the street" in liberated countries, UNRRA stands for democratic internationalism.

This job has never been attempted before, for, while the ideal of international co-operation was behind the League of Nations meeting at Geneva, each Government *acted separately*. Through UNRRA forty-four United Nations are planning and working together as a team in an endeavour to meet world needs which are so much vaster than has been known before. All officials and employees of UNRRA (recruited from over twenty countries) are committed to regarding themselves as the "Servants of all the nations participating in the Agreement rather than of any one . . . personal loyalty to the ideals of UNRRA must be the foundation of efficient service."

If this specific job can succeed in helping to bind up the world's wounds, in showing—alongside the material provision of food, clothing and shelter — friendliness and mercy in place of hostility and ruthlessness, a real concern for, and belief in, the value of human personality, what a ray of light might shine out for the masses who are engulfed in the darkness of despair? There would be the chance that, on this foundation, a new structure of international co-operation and understanding could be established for the long-term reconstruction that must follow emergency relief.

*Report of the Director-General—Second Session of the UNRRA Council (H.M.S.O.). Part 1—2s. 6d.; Part 2—1s.

¶ *Aboriginals have latent intellectual and spiritual powers of the highest order.*

Among Australian Aborigines

W. H. Rainey

AUSTRALIA is not a country, but a continent, with an area of twenty-five times that of Great Britain and Ireland. A journey from Sydney to Perth is about the same distance as one from London to Cairo. Nobody knows who discovered Australia. There is a primitive Chaldean tradition as to an austral land to the south of India. Then, according to Dr. Goddard, the noted historian, Chinese junks were driven by a storm to the coast of Western Australia in 1420. Their crews circumnavigated the Continent, and, on returning home made a perfect porcelain map of "The Land of the South," which they presented to the Emperor Yung Lo. A Dutch explorer sailed along the coast in 1616. The first attempt at colonization, however, was made by the British. On the 23rd August, 1770, Captain Cook, that master mathematician and mariner, took possession of the then known parts of Australia in the name of His Majesty King George III.

It is estimated that at the time Captain Cook landed, Australia was inhabited by between 300,000 and 500,000 stone-age aboriginals. The latest census shows that they now number only 77,269, of whom 25,712 are half-caste. Behind this decrease there is a tragic story of neglect, cruelty and vice, of which Australia is not proud. Strenuous efforts are now being made, however, to repair, as far as possible, the damage done, and to endeavour to save the race from extinction. To those who say that their passing is inevitable we would point to the Maori and Samoan peoples, who, after a period of decline, are now on the upward trend. The Australian aboriginal need not die ; Government, missionary and Bible Society are allied in the task of keeping him alive.

Recently, we had the privilege of visiting various mission stations in Central Australia, travelling 4,000 miles by 'plane, train and motor-lorry. Some of the time we were 400 miles from the railway and about half that distance from the nearest house.

For six nights, when no house was available, we slept round the camp-fire. Going to bed was a simple business : we were already wearing, besides our usual clothes, an additional set of underclothing, a pull-over and a cardigan—to these we added an overcoat and then got under the blankets. In spite of this abundant covering, we still felt the cold and rose several times to throw fresh wood on the fire. One night it was so cold that the glass of our watch came out and a hand broke off, with the result that, for more than a fortnight we had no means of knowing the time, other than by the sun. Each morning we broke the ice to get shaving-water.

The life of a car in Central Australia is short, but not necessarily merry. Roads, apart from the great highway from Alice Springs to Darwin, which is a monument to the capacity and energy of the Australian army, are

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usually non-existent ; one simply follows the tracks made by those who have gone before.

ON one occasion, our much suffering lorry broke down and we were stuck for two days in the bush, with a constantly decreasing supply of water and provisions. The first day was Sunday, and, as if by magic, a lorry arrived with a man and his wife and three children : then a "swaggy" appeared from nowhere, and we had a congregation.

There were two wells in the neighbourhood : one, filled with dead rabbits, was quite impossible ; the other, although decidedly brackish, was not too bad, if the tea were strong. Sitting round the camp-fire we roasted strips of mutton and washed them down with plenty of tea. Between meals we tinkered with the car, hoping to persuade it to perform its duty. We were not anxious as to our personal safety, for in the bush, where distances are vast and travellers easily lost, check is kept on their movements by pedal wireless, and they are reported from one place to another. We knew that the Presbyterian Mission at Ernabella, to which we were on our way, would send out to search for us when we did not put in an appearance. We were not disappointed : on the morning of the third day, when finally our engine agreed to function and we were just starting off, the Ernabella truck arrived, and we were soon on our way in good company.

The farther one gets from the railway, the better becomes the country. The approach to Ernabella, 400 miles from Oodnadatta, is pleasant. The country is undulating and covered with short grass and gum-trees. Kangaroos and wallabies are numerous, and often, inspired by curiosity, came quite close to us. Rabbits, that pest of Central Australia, were to be seen climbing the trees, and eating the bark, as, owing to a widespread drought, the feed on the ground was very poor. One day we had the thrill of seeing a huge eagle swoop out of the sky and carry off a rabbit almost from under our noses.

Towards evening we drove into Ernabella, where we were warmly welcomed by the Superintendent, the Rev. H. R. B. Love. Mr. Love is well known in missionary circles as the translator of the Gospels into Worora, a language of North-western Australia. St. Mark and St. Luke were published by the Bible Society in 1930 and 1943 respectively. Now this intrepid missionary is once more engaged in translation work, and has just completed a draft of St. Mark in Pitjantjatjara. Portions of the Old Testament have also been prepared : we have the Ten Commandments before us as we write. Mr. Ronald M. Trudinger, who has prepared a Grammar of the Pitjantjatjara language, believes that :

> "In various dialectical modifications it is spoken over a wider area in Australia than any other Aboriginal language. The people are most certainly the most primitive and simple-living of all Australian Aboriginals, and as the people, so their tongue. Both the vocabulary and the grammar are of a very simple nature. Irregularities in inflex systems, complexities in construction, and multiplicity in vocabulary are almost unknown. Yet there does not appear to be con-

fusion : the economy of word and form is not illogical, for the need of the native in his own environment, the language is sufficient."

THE Bible Society has now published the Scriptures in five Australian Aboriginal languages. They are used by Anglican, Lutheran, Presbyterian and Methodist Missions.

Certainly, as Mr. Trudinger says, the Pitjantjatjara people are very primitive. In spite of extremes of temperature and insect pests, neither men nor women are clothed. The men stride along with their hands filled with spears ; the women carry the small children and a few household goods. If we are tempted to criticize the men for not bearing their share of the burden we must remember that they are looking after the food supply : at any moment a kangaroo may be seen and they must hurl their spear immediately and with sure aim, otherwise the children will go hungry.

After dark we accompanied Mr. Love on a visit to a number of camps. Usually the natives were sitting round the fire cooking a kangaroo in its skin. When food is abundant they are great eaters, and will not rise from a meal while anything remains, but when food is scarce they can bear hunger stoically for long periods.

The following morning we went to school with Mr. Trudinger, who acts as teacher. Only fifteen children were present, although the average is about fifty. We were told that the dingo shooting season was at its height, and many children were away hunting with their fathers. Like their parents, the children were quite naked, but owing to the cold they were lent blankets on entering the school. The teaching was in Pitjantjatjara, with English as a secondary language. We examined their copy-books, which showed a high standard, and then listened to the singing of a number of hymns in their own language.

The Ernabella friends took us by lorry to the nearest railway station—200 miles away—where we were to catch the train for Alice Springs. We camped by the siding. During the night a troop-train passed, engine puffing and lights gleaming. Our native boy, who had never seen a train before, sprang to his feet, and, with terror depicted on his face, prepared to dash into the bush. It was only after glancing in our direction and seeing that we were not afraid that he regained confidence. Our train was due about seven in the morning, but did not arrive until midday. This is not surprising when we remember that sometimes the line gets buried in the sand and has to be cleared before the train can pass.

Alice Springs is a well laid out little town of 500 inhabitants. There is plenty of water, and so the gardens surrounding the bungalows are refreshingly green. Three denominations are working there : the Church of England, Methodist and Lutheran. The Anglican padre, with whom we were to travel 300 miles later on our journey, runs a hostel for the daughters of local station-owners attending the Commonwealth schools. The Methodists have two good men, and fine premises where, on two occasions, we addressed about 400 soldiers. The Lutherans

have a Church under an Aboriginal pastor, where we addressed forty Aruntas in khaki.

TWO days later, in the company of Pastor Gross, whose guest we were to be, we set out for the Lutheran Mission at Hermannsburg, seventy miles distant. After covering about thirty miles, we came to Jay Creek, a sacred place to the Aruntas, as it is connected with the legends that form the background of native life. The church had been damaged in a cyclone, but about 100 natives gathered in the open-air to receive us. Some had come from long distances. For years, their missionaries had told them about the Bible Society, and now, for the first time, they were to see one of its representatives. At their head was their blind evangelist, Moses, a venerable figure who, for many years, has kept the torch of Christianity alight in their midst. He has memorized large portions of the Psalms and Gospels and recites them when making his pastoral visits.

The Lutheran Mission has been established over seventy years at Hermannsburg. The property consists of some 1,300 square miles, and, besides the raising of cattle and sheep, a number of industries, such as tanning and shoe-making, are carried on. About 300 Aruntas live at the Mission, and form the basis of their congregation. Some years ago, the Superintendent, the Rev. F. W. Albrecht, was faced by the fact that his people were declining in numbers owing to the ravages of scurvy and other diseases that come from an unbalanced diet. Through the generosity of friends, about £2,000 was raised to bring water from the hills five miles away. As a result, the Mission now has a beautiful garden, with abundance of citrus fruits and vegetables. Since these have been available, the general health of the natives has improved, and they are again on the increase.

Sunday was a memorable day. In the morning we preached to about 300 Aruntas in the chapel. Then in the afternoon, 100 of us had a picnic on the Finke River. Do not imagine us sitting on the grassy banks of a flowing river: remember we are in the desiccated heart of Australia. There is no water. For fifty weeks of the year the Finke is a river only in name, but for the other two it might be a roaring torrent. There is no grass on its banks, only sand. However, this did not lessen our enjoyment, and we had a happy time together. It was obvious by the way they listened that they were keenly interested in the work of the Bible Society. Then, to close a memorable day, after dinner, thirteen workers and visitors gathered round a roaring fire at Pastor Gross's home and listened to an episode of Dorothy Sayer's radio play, "The Man Born to be King."

Another highlight of our visit was a lantern lecture on "A Tour of the Mediterranean," given to about 400 Aruntas. The Church was filled to overflowing, and many had to sit on kangaroo-skins on the ground. Most of them had never been away from their own country, had never seen a town, a train, the sea or ships, and now, possibly for the first time, they saw them depicted on the screen. Their eyes nearly fell out of their heads

Those that have escaped the tomb

The liberation of Poland has made it possible for reliable estimates to be given of the Jewish situation in that country, and when the final figures are proved it will be found that more than seventy-five per cent. of the former Jewish population of three and a half to four millions have been killed.

Before the war many Hebrew Christians found refuge and happiness in this country thanks to the practical sympathy of our friends. Their thoughts of England and the English are of pride, affection and gratitude.

The final curtain on the greatest tragedy ever known may soon fall. But the epilogue must follow. The future happiness and well-being of many of those who have survived in Nazi-occupied Countries will be our charge. Those that have escaped the tomb will need more than ever the generosity of England. Will you please help us ?

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with excitement. They will talk of it for many months to come.

The complete New Testament was translated into Arunta by one of the great pioneers, the Rev. C. F. Strehlow. The Four Gospels were published by our Society in 1925. The remainder of the Testament is being revised and prepared for publication by Mr. Strehlow's son: we brought away with us the portion comprised between Acts and Philemon.

On returning to Alice, to await the 'plane to Adelaide, we addressed the children of the Commonwealth school. There, Afghan, Chinese, Aboriginal and white Australian boys sit on the same benches and receive the same education. The Principal assured us that it is rather rare than otherwise for the white boy to be at the head of his class. Certainly the educational authorities assure us that the Aboriginal, given the same opportunity as the white boy, is not his inferior.

We thought of this when, near Hermannsburg, we met Albert Namatjira, the famous Aboriginal water-colour painter. As a camel-boy, he accompanied the well-known Australian artist, Rex Battarbee, on one of his tours. As he watched the artist at work, a feeling came over him that he, too, could paint. He produced his first picture within two weeks—probably not a very good one, but within two years exhibitions of his work were being held all over Australia. His paintings command a good price and he has orders in hand for a considerable period.

We thought, too, of the Rev. J. Noble, a full-blooded native, who became a clergyman of the Church of England. He came from one of the lowest tribes living on an island in the Gulf of Carpentaria. They lived in pits in the sand, instead of huts, and used to be stricken with terror when they saw water boil. Taken in hand by the missionaries, Noble became widely known and universally respected.

Or we think of David Unaipon, whom we met in Adelaide, an inventor who has been consulted by the Government on several occasions. Such cases are, of course, exceptional, but they prove that the Aboriginals have latent spiritual and intellectual powers of the very highest order.

As we stood, surrounded by the primitive peoples of the Inland, we wondered how many Namatjiras, Nobles and Unaipons there were amongst them, if they were but given the opportunity to develop. Experience has shown that, without the urge and power communicated by religion, the Aboriginal does not develop, but with Christ, to him, as to us, all things become possible.

APPROACH TO OTHER RACES

"We shall approach other nations and races as fellow-sinners and equals. Christ comes as the leveller of all pride and superiority. Yet under the Cross none need feel abased. The cry of forgiveness is spoken, and we are called to new life, as we feel that God in Christ still loves us despite our sin."

Geoffrey Allen in *Theology of Missions* (S.C.M.).

¶ *Dangerous and difficult work in China's "No Man's Land."*

A School in the Front Line

Herman W. Bly

THE training of indigenous leaders is an important phase of activity, and this is a story of how we carried on in spite of war, in Honan.

From the coast cities came reports of how the Japanese singled out schools as choice targets for bombing. It was also told that whole groups of students had been slaughtered by the Japanese soldiers when they captured a place. From the coast provinces that already had been invaded came student-bodies, with their teachers, on a march to the far West. No wonder that our students, too, were stirred up and not in a mood to study.

Before long, the spear-head of the Japanese invasion was pointed at Honan. Bombing began. Missionaries had made the decision to stay on and face the invaders. They hoped that the work could be carried on, even if it should be fraught with many dangers and difficulties. The students were gripped by fear. Government advice was to escape the Japanese by going West. Bombing became more severe, and the Japanese columns were coming nearer. Teachers and students fled. Those who had sufficient funds for travel fled to the far West, others far enough to be a "jump ahead" of the invaders, and the poorer ones returned to their homes.

The schools were broken up. The Japanese occupied Sinyang, where the one Bible School was located. They were near enough to Hsuchang to be a constant threat there. As a Church and Mission, we faced the issue as to whether we should let all the school work go for the duration of the war, or whether we should attempt to find some way in which the training of leaders could continue.

It was possible that the Chinese would stubbornly resist the invaders and keep them from occupying more of our field. It was also possible that the Japanese would quickly subdue that part of China on which our field was located, and we should have to try to carry on Christian work under Japanese domination. In either case, the continued training of leaders was of great importance.

Why not do as many others had done—march off to West China and there find a place far removed from the din and danger of war, to carry on the school? Several reasons spoke against that. The West was already crowded. Most of our students were too poor to undertake an expensive journey. Experience already pointed to the fact that those who went West for training did not care to return to territory already occupied by the Japanese, or in danger of being occupied.

It seemed unreasonable and impossible to open up a Bible School in the "No-man's Land" between the lines of the Japanese and Chinese armies, but that was where our people were, and that is

where the leaders were needed ; there also lived most of our young folks in need of training.

Chengyang, only thirty miles from the enemy lines, was the only city on our East field that had satisfactory building facilities for our use. It may have seemed foolhardy to many to open up a school for young men and women within hearing of the front-line cannonading, but it was not done hastily. The writer was asked to open a Bible School at the above mentioned city, and, after much prayer and deliberation, decided to make the attempt in the fall of 1939.

THE many difficulties connected with the opening of school in war-time seemed insurmountable. We brought them to Him who is able to do the impossible things at the right time. He had promised, "He shall call upon Me," and I will answer him : I will be with him in trouble ; I will deliver him." He kept His promises. We found once again that "man's extremity is God's opportunity." We had decided to have a three-year Bible-study course and a three-year preparatory course for the students who had not finished Junior High School. For the preparatory course, we needed the secular text-books and teachers qualified to teach those subjects. At the time it was decided to open the school we did not realize how difficult it would be to secure books and teachers. Almost all teachers qualified to teach High School subjects had gone West to teach in Government schools. The Japanese confiscated the text-books in occupied territory and permitted none to be sent in to free territory.

The time for opening the school was rapidly approaching and all efforts to secure teachers, books and other equipment seemed fruitless. Many boys and girls had already applied for entering the preparatory course. We were afraid that we should have to notify them that we could not receive them. Then our prayers were answered. From the occupied city of Sinyang came a bookseller who, from the ruins of his shop there, had salvaged a number of text-books and smuggled them through the Japanese lines.

One day, he appeared at the mission compound, and when we had sorted and counted over the books that he had in his burlap sacks we found that he had just the right books, and the right number of each, to supply our need. At the same time, a Christian teacher who had been able to escape from occupied territory, found his way to our city, and supplied that need in our school. It had been impossible to get the kerosene that we needed for the lamps, but one day a shop-keeper, who had hoarded a number of tins to make great profit on them, let me have the whole lot for our school at a very reasonable price. God, who has promised that He will hear those who call on Him, did more than we had faith either to ask or receive.

We were able to open school at the announced time. Over eighty earnest young folks, eager to follow Christ and to secure a deeper knowledge of His Word and Will, gathered at the school. The experiences of these young folks had

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has been expressed now that we are responsible for two areas in Tanganyika Territory ; Nyasa as well as Unyamwezi where we have worked for many years. Thus, yet

another Mission Field

increases our commitments. It is the desire of the missionaries and the Colonial Government to extend our work amongst the women and girls and a woman doctor and small hospitals in each of these areas would be much welcomed.

The education problem

in the mission fields is becoming increasingly prominent. Government authorities are encouraging the spread of Schools and in consequence the demands made on the Mission are greater than ever. Will you please help us to meet our increased expenditure.

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taught them the seriousness of life. Many of them came from occupied territory. They had first-hand knowledge of the harrowing experiences of war. Bombs had crashed around them. They had fled for their lives and had come back to ruined homes. They had seen how suddenly and violently one may be literally blown out of this existence into the next.

Many testified of how God had heard their prayers and had saved them from danger, and how they had experienced His presence and His peace in the midst of danger. They had learned how fleeting are material things. They were convinced that what they themselves needed, as well as their fellow-men, was Christ. It was a joy and a privilege to associate with these young folks, together with them to search the Scriptures, to hear their testimonies and prayers, and to watch them grow in the grace and knowledge of the Lord Jesus.

From time to time enemy planes flew over us. Again and again we heard the distant rumble of cannon. Disturbing rumours came and went. It reminded us of our own helplessness, and taught us to watch and pray. But we were to experience severer testings than that. One day, just as we were dismissed from our morning chapel, we heard the roar of a low-flying bomber. Before we saw the plane we heard the bombs drop and explode. There was no time to run for shelter. There was barely time to fall flat wherever one happened to be, and to send up a silent prayer to Him for shelter. Again we experienced His protecting care. The bomber swerved off before it reached our part of the city. Only bomb splinters fell in the yard. After such a morning call, the students were not calm enough to sit in the classrooms, so we sent them out to preach the Gospel to the farmers in the surrounding villages. The next day there was no indication of continued visits of that kind, so we again resumed our classes.

ONE year of school was completed without any major disturbance. During the second year came the invasion. First, came the insistent rumours that thousands of Japanese troops, with tanks, artillery and armoured trucks, were massing south of us, for a push into our territory. Then came planes circling around the city, swooping down to bomb and machine-gun the people. Again, God held His protecting hand over us and no bombs fell on our property.

The Mandarin sent word that he and the police force were leaving the city. Government orders were not to try to hold the city against enemy attack. When the people saw the officials leave, they too fled, with the exception of a few old folks who were left as door-keepers, and the few hundred who came to the mission compound for refuge.

Should we and the students also flee, or should we stay and face the invaders ? We had come there anticipating that we might have to face an invasion. We knew that, humanly speaking, we should be at the mercy of the enemy when they came, but we also knew that our Heavenly Father could keep us, and that He had done so in many instances already. If we should leave, we knew that property and equipment would be

destroyed, and it would be difficult for us to continue the school when the invading army had passed on. Neither students nor teachers wanted to face the Japanese, but it was an inspiration to see how, after earnest prayer about the matter, the majority had faith and courage to stay on. We all realized that the danger to them was greater than to us. When the people of the city saw that we were staying, several hundred of them crowded into our compound for protection.

THE Japanese advanced on the city like a storm. You can be sure that there were many prayers offered up to our Heavenly Father for His protecting care. He did not fail us. The Japanese soldiers and officers repeatedly came to our compound, asked many questions, and made thorough investigations. Homes and shops over the whole city were broken into, people were killed, the city was looted clean and much of it burnt, yet, in all this tempest, not one of the students, teachers or Christians was harmed. God's promise, "I will be with him in trouble; I will deliver him," proved true.

The storm passed. After occupying our city for a few days, the Japanese army went on their way, and we were again in free territory. Strengthened in faith, we were able to continue our school. About a year later, we had a similar experience, and again we were marvellously kept. Then came the break between America and Japan, which made our position even more precarious. A large group of students then lacked only half a year to complete their course. We prayed that God would keep the invaders away until we should have completed that year too. There were anxious moments and sleepless nights when the invaders drew near, but God heard the prayer. We were able to complete the third year of school.

OUT from that Bible School, conducted on the front lines, went over fifty graduates, to take up work in the Church as teachers, evangelists, Bible-women and nurses. They are at work on the field to-day. They still live next-door to danger. These brothers and sisters in Christ need our support. Let us pray and give as never before that these soldiers of Christ on the front lines of the Kingdom may be able to carry on and win many souls for the King.

SALUTE TO CHINA

We, in this country, in spite of our sufferings, could hardly realize the effects of war as China knows them. Something like 70,000 refugees from Amoy flocked to Kulangsu. There was only a very small group of people who banded themselves together as relief workers and they were called on to do everything—care for the children, assist at births, run food kitchens. . . . That was going on in hundreds of places in China. . . . Parents had not seen their children for years and many did not know if they were alive or dead. Yet there was never a hint of giving in. Every year the overseas Chinese used to send £3,000,000 to their people in China. When China became our Ally, and the islands of Dutch East Indies fell, with Singapore and Malaya, all that ceased. That is why the Chinese were and are so grateful for the British help they received, through Lady Cripps' Fund—the British United Aid to China Fund.

Freedom To Serve

DEAR Sirs,

These are days of great possibilities for the cause of Christ's kingdom. The cost of retaining the freedom to serve has been very great, and every thoughtful person must be seeking afresh the right way to use these opportunities.

In considering this, some of us have had our thoughts turned to the vital connection between the home base and the overseas outposts in missionary enterprise, and, in particular, the connection between the missionaries who serve in various fields and the members of the missionary committees who send them forth. As representatives of the former group, we have been considering the great responsibilities and the difficulties that are faced by you, our fellow servants in the latter group.

In your hands, humanly speaking, rests the disposing of the lives and service of missionaries and new recruits, and the funds given for the support and extension of the work of the missionary societies. Decisions that will help forward or retard the birth and development of Christian communities and Churches in other lands are made by you.

We appreciate sincerely some of the difficulties under which you work. We know that it is often very hard to find enough suitable men and women who are able and willing to undertake this exacting and responsible piece of missionary service at the home base. This leads to the acceptance, by a few "willing horses," of membership on so many committees that only a superficial knowledge of each sphere is possible.

This overwork of the few may be the cause of frequent absences from committee, and unpreparedness for the business in hand, but the result that affects the missionary most intimately is the ignorance, on the part of so many committee members, of the personnel for whom they are responsible, of their conditions of work and of the problems connected with it. Too often the only direct contact is when the missionary on furlough meets the busy Mission Board for a few hurried minutes of greeting. A thorough medical overhaul is rightly considered to be necessary, but how few missionary committees think of offering suggestions to their missionaries for their spiritual and mental refreshment.

These are frank and serious criticisms, and we only dare to offer them because we believe that our efficiency is so dependent upon yours, and because we know that your desire and ours is that we may worthily fulfil the great Commission of our Lord and Saviour Jesus Christ.

Here may we pay our tribute of deep appreciation to those men and women who have devoted themselves unsparingly to this high service. We thank God for those who have studied imaginatively the inner problems of the missionaries and of the native people among whom they work, and who have met missionaries on furlough with honest interest, sympathetic fellowship and practical encouragement.

Yours sincerely,
"A Group of Missionaries."

A MISSIONARY'S TESTIMONY

Mrs. D. A. Thrower, of Kilpauk, Madras, who has completed a quarter of a century of work among the Tamil people, in her January, 1945, Bulletin, writes :—

> " *We wonder whether you have noticed our contributions to the Mission magazines of late. If there is any change for the better, thanks are due to the Director of the School of Religious Journalism, one of whose postal courses we took a year or two ago. The result is that this side of our work has been transformed from drudgery to delight.*"

(Mrs. Thrower's name will be known in the Tamil speaking country for many years, as her husband has completed the colossal task of compiling a Tamil concordance to the Bible. The first volume is already in print.)

MISSIONARIES and indeed all Christian workers should consider the wide field of literature in their service for God. The Director of the School of Religious Journalism will be pleased to help others to master the literary art.

Write to Director :

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a hospital which has sent out through the various Missionary Societies 107 doctors and 150 nurses as medical missionaries overseas ?

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makes a most pressing appeal for funds. Because of war, costs have increased by 25%.

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Sir GEORGE H. HUME, J.P., M.P., L.C.C. (*Chairman*)

AUSTIN ST., BETHNAL GREEN, LONDON, E.2

¶. *We are glad to receive the following article from an Egyptian Christian. We always value contributions from an indigenous writer.*

Co-operation and Friendship in Egypt

Adeeb Shammas

"THE Church of Jesus, the Light of the World," which is also known as the "Canon Gairdner Memorial Church," the result of the work of the Church Missionary Society in Egypt, is built on a site that lies between the local Coptic and Presbyterian Churches. The clergy of these Churches co-operate in pastoral work, in home visiting, in comforting the people in time of sorrow and in conducting funeral services. In this way a spirit of confidence and understanding is being developed.

The Church itself is composed of various elements and different nationalities. There are missionaries who work in the hospital, the schools, or the Baby Welfare Centre. There are converts from Islam. And there are Egyptian Christians who have joined the Church because they wish to share in its evangelistic purpose, or have found in it their spiritual home. All these have different outlooks and different points of view.

One of the Church's purposes is to enable these different elements to understand each other better and to provide opportunities for social fellowship. During the season of Lent, evening service meetings are held in the homes of the Church members. They begin with a sharing of each other's points of view, and they end with a devotional service. All these meetings are arranged and conducted by the laity.

The threefold aim of the Episcopal Church in Egypt is to carry on evangelistic work amongst the non-Christians, to build up a small but strong Church, endued with the missionary spirit, and to promote co-operation and union between the various Churches in Egypt. Some years ago, the Church Missionary Society handed over to the Episcopal Church in Egypt the responsibility of carrying on evangelistic work inside the two Church Missionary Society hospitals at Old Cairo and Menuf.

Our local Church was asked to arrange for voluntary evangelism within the Old Cairo Hospital. When an invitation to share in this scheme was extended to Church members and Church Missionary Society workers, thirty-five gave in their names. Special training classes were arranged for them, in which each one takes part. A resumé is prepared of all the important points on each subject on which a talk is to be given. All are keen to take their full share in this work.

In recent years the Coptic Church has opened a number of village schools where Christian children can receive a Christian education. The Church Missionary Society has been assisting several of these schools with a small monthly grant. Every year, the leading Christians from the villages where these schools are situated are invited to a Quiet Day

in the Church. The aim is to deepen their spiritual life, to enrich their experience and to encourage them in their Christian activities.

The Church is rich in the large number of its youthful members, who gladly share in the activities of the Church.

The women of the Church have a Committee of their own for arranging their special activities. They meet regularly in the Church, and they also meet once a month in the house of one of the members. In this way they have real fellowship with one another, and they visit each other in times of trouble and sorrow. They collect sums of money to distribute amongst the poor at Christmastide.

The members of the Church are ready for any service they can render to others. When the Government issued an appeal for first-aid workers, forty young boys and girls gave in their names. They attended lectures and took the necessary examinations. The Moslems in authority were impressed by this spirit of service.

Boys and girls co-operate also in arranging tea-parties for the troops who come from many different lands. The men appreciate this friendly spirit. Every Wednesday, parties of troops are taken to see the Coptic Churches, the Coptic Museum, some Moslem mosques, and finally the work of the Church Missionary Society, especially the Old Cairo Hospital. Outings are arranged on the Nile, and parties are conducted to the Pyramids at Giza and Sakkara. Thus, a real spirit of friendship and understanding has been developed between the Church members and Christian soldiers. Twenty Egyptian families now invite the men and their chaplains to their homes for tea.

IN conclusion, a word might be said about special Church services. Through the co-operation of the superintendent and teachers, there is a well-run Sunday School, whose pupils are encouraged to take part in the Church services and to undertake responsibility, with a view to their becoming leaders in the future. Once every three months, a special service is held in the Church, when the boys read the lessons, take the collection, and share in the service. On Christmas Day, a special part of the service is devoted to the children. Each boy and each girl brings a gift of thanksgiving to be given to the poor.

As members of the Army attend the Sunday evening service, combined services are specially arranged. Hymns and prayers are in both Arabic and English. The sermon is delivered by one of the English padres or by the local pastor. Sometimes our choir visits one of the camps to sing Arabic hymns and the Egyptian pastor preaches in English. A cup of tea follows each service and there are opportunities for the Egyptians and the troops to get to know one another.

The success of all these activities may be traced to the full co-operation and understanding that exists between the pastor and the members of the Committees responsible.

¶ *This survey is of topical interest.*

Kingdoms of the World

THE PHILIPPINES

IT would be difficult to find a more patent example of the contrast between Catholicism and Protestantism in their effect upon pagan peoples than the Philippine Islands. For more than 330 years these Islands were under the domination of Spain, and the people were nominally Christian. The boast was even made that they were the only Christian nation in the Far East. In reality, however, pagan conditions had been supplanted largely by a corrupt medieval civilization and by a decadent Catholicism that had not been challenged by the purifying influence of the Reformation. The Bible was not put into the hands of the people ; the message of the Gospel was not proclaimed ; education was not promoted. Consequently illiteracy was almost universal, and the government of the country was characterized by tyranny and oppression.

But since Protestant America took over the control of the Islands after the Spanish-American war in 1898, the Filipinos have been given for the first time in their history an open Bible, a free press, public schools, the right of public assembly, free speech, popular self-government, sanitary methods of living, modern means of transportation, and the proclamation of the Gospel untainted by pagan practices and superstitions. During the forty-five years of Protestant occupation more has been done for the civilization and Christianization of the Philippines than during the 333 years of Spanish Catholic domination.

The original name of the Islands, given to them in 1521 by Ferdinand Magellan, the greatest navigator of ancient times, was "St. Lazarus." Twenty years later, however, they were rechristened "*Las Filipinas*" (The Philippines), in honour of Philip, Prince of Asturias and later Philip II of Spain.

Many illustrious names may be associated with these islands. Sinbad, the Arabian knight, is said to have set foot in Malaya and the Philippine Archipelago. Marco Polo, too, when in China and Japan, almost undoubtedly crossed over to Manila Bay. And in Sulu it is believed that Alexander the Great and a "Lady of the Sea" once ruled in Jolo. Ferdinand Magellan also met his death on Philippine soil, and in Mactan a modest monument commemorates the fame and deplorable end of this great Portuguese adventurer.

The Philippines have been picturesquely described as "a magnificent rosary of glowing islands that Nature has hung about the heaving bosom of the warm Pacific." The Archipelago lies south-east of Asia and for a thousand miles or more fronts the coast of Asia. Roughly, the Islands are bounded on the north by the Empire of Japan ; on the east by the Pacific Ocean ; on the south by Borneo and the Celebes Islands ; and on the west by the China Sea, the southern provinces of China and French Indo-China.

With an area of 115,000 square miles, the Philippine Archipelago consists of 7,083 islands, only 2,441 of which are named and inhabited. Eleven of the larger islands account for ninety per cent. of the land area. The two largest are Luzon in the north and Mindanao in the south. The Islands have a wide range of tropical and sub-tropical climate, with an equally large variety of production and scenery. The northern part of the Archipelago lies within the typhoon area, and as the islands are mostly of volcanic origin, seismic disturbances are a common occurrence. It is estimated that more than sixty-five per cent. of the area is fit for cultivation. A great part of the country still consists of forest and jungle, and only about fourteen per cent. of the total has been brought under the plough.

THE Philippines have great potential riches, but are as yet comparatively undeveloped. The chief exports include sugar, coconuts and tobacco. Many minerals such as gold, iron, copper, chrome and manganese are found. The trees produce gums, fruit, nuts, spices, and fibre for rope-making. The beauty of the jungles is enhanced by 10,000 varieties of flowering plants and ferns, including 900 species of orchids; the forests contain no fewer than 1,000 different kinds of wood, providing some of the finest timber in the world; while in the seas are found 1,600 different species of fish. Pearl oysters, sponges, and coral beds also abound in the Sulu Archipelago.

The Philippines were discovered by Ferdinand Magellan in 1521. After the death of Magellan in 1529, Spain renounced her right to the Islands in favour of Portugal, but in 1542 several Spanish expeditions were despatched to reconquer them. In 1565, Legaspi arrived from Mexico, accompanied by Catholic friars, and established a Spanish colony. By his tact, courage and resourcefulness, Legaspi won the hearts of the islanders, and in 1571 he founded the city of Manila. In the succeeding centuries the colonists had to defend themselves against the Portuguese, Chinese, Dutch, English and Moros. Manila was sacked by the English in 1762.

Spanish rule, however, was oppressive and taxation heavy. Civil and ecclesiastical authorities strove with each other and the tyranny of the friars was resented by the natives. The nineteenth century brought a measure of education and more liberal ideas, and several revolts took place, the first of importance in 1872. In 1899, after the Spanish-American war, the Philippines were ceded to the United States. Under American rule the Islands have undergone great administrative, economic and religious advancement. By 1907, Filipinos were associated in the government, and by 1913 some seventy-two per cent. of administrative positions were held by them. By the Independent Act of 1934, a Constitution providing for qualified independence was established, and unless there is a definite demand by the Filipinos to the contrary, full independence has been promised in 1946.

The population of the Philippines is 13,601,290. The inhabitants are a kindly, friendly people, in harmony with the warmth and

beauty of their island home. They know little about the outside world and merely wish to be left alone to pursue their care-free, tropically lazy life. The original inhabitants of the Islands were undoubtedly the Negritos (little blacks), who at one time occupied the whole of the Archipelago, but are now reduced to a few isolated groups scattered over the remoter parts of several of the islands. The Indonesians and Malays at present constitute the great bulk of the population. The former are mostly pagans, whereas nearly all the Malays are either Roman Catholics or Moros (Mohammedans). The Indonesians are distinguished by their tall stature, muscular frames, light-brown complexion and regular features. The Moros are chiefly concentrated in western Mindanao and the Sulu Archipelago. They are a virile, warlike people, and differ among themselves in character, language, customs and dress, according to the locality where they are found. Once converted they make ardent missionaries. The Chinese constitute the strongest foreign element, numbering about 8,000. Only merchants, students, teachers travellers and Government officials are admitted to the country. Both retail and wholesale trade is, to a large extent, in their hands. There are also many Japanese settlers in the Islands, but in May, 1940, an Immigration Bill was passed by the Philippine Assembly limiting immigration from any single country to 500 per annum.

Socially the people are divided into two classes, *caciques* and *taos*. The *taos* are the working people, and are mostly illiterate. The *caciques*, who comprise about seven per cent. of the islanders, are largely Spanish creoles, who own property and control the affairs of the Islands under the American Government. They are said to have one occupation, politics ; one industry, usury ; and one hobby, gambling. The relations between these two classes constitutes the great social and political problem of the Philippines. The poverty of the Filipinos in a land of plenty is accounted for largely by this bad system of land tenure, which does not permit the growth of a prosperous peasant occupation. Millions of peasants are bound to the soil in a state little better than serfdom, working long hours for a starvation wage in the rice fields. As a result of this inequality, there have been severe agrarian conflicts in various districts. During the Spanish regime Church and Government co-operated to keep the peasants poor and ignorant.

ROMAN Catholicism is the dominant religion in the Philippines and claims 7,000,000 adherents, vast numbers of whom, however, are said to have lapsed. During the Spanish occupation the Filipinos were made Christians *en masse* by the priests. The Roman Catholic religion was forced upon them at the muzzle of the gun. A pagan chieftain of the Bagobo tribe related how the Spanish troops had lined up his people and pointed guns at them, while the priest went down the line and baptized them all. After the soldiers marched away, the people went down to the river and scoured all day to get rid of the effects of the baptism. There are also nearly 1,000,000 Moros (Mohammedans), and 24,263 Buddhists. An Independent Fili-

pino Church, a reactionary movement against superstition and priestcraft, was founded in 1902, and claims 4,000,000 followers. It is unorthodox in doctrine, however, for it sets "science" above the Bible, denies miracles and conceives God as one.

PROTESTANT work was commenced in the Philippines after the Spanish-American war. There are ten missionary organizations, with 344 missionaries in 38 centres, and a Christian community of 200,000. Two Independent Churches have also been organized. A great transformation has been effected in the lives of the people by the excellent translations of the Bible placed in their hands by the Bible Societies. A strong missionary spirit has been developed in the Churches. A great advance has also been made in the establishment of a national ministry. Twenty-nine years ago there were only 37 ordained and 843 unordained Filipino workers; now there are 472 ordained and 1,248 unordained men and women on the staff of nationals. Another trend of great significance is the decrease in the number of foreign missionaries and the absorption by the Church of many of the Missions' functions.

The evangelistic task, however, is far from complete. There are still large areas, both geographical and human, where much remains to be done. Vast sections have received little more than exploratory attention, and there are social classes to whom no effective approach on a wide scale has yet been made. Very few intellectuals, for example, are found in the evangelical ranks. Special opportunities for evangelism are being followed up with considerable success among certain groups who find no satisfaction in the Roman Catholic Church, but there are still many in no-man's land who are liable to accept any substitute for the religion they have discarded. Church leaders are becoming more and more conscious of the emphasis being placed on the world-wide mission of the Church. The spirit of cordial unity, too, which has characterized the Philippine work from its commencement, has extended its influence to the Independent Churches, and many of these are now uniting and coordinating their activities, as members of the Federation of Evangelical Churches.

THE outstanding lessons which have been learnt in this predominantly Roman Catholic country have been summarized as follows: (1) Never to assume that Evangelicals are Christians and that Roman Catholics are not; (2) To search out those areas of the country and of the human heart where the Roman Catholic Church has never borne adequate witness; and (3) To avoid the impoverishment of worship which often results from the attempt to be entirely different from the Roman Catholic Church.

Like all other countries which have been invaded by the Japanese, the work of the Philippine Churches has been seriously affected by the suffering and desolation which have been brought upon the country. The work still continues, however, and when liberated from the scourge of the invader, there is every reason to hope that it will be prosecuted with new vigour and enthusiasm.

The World To-Day—and To-Morrow

American Soldiers, who have visited the Mildmay Centre have afforded us delightful opportunities for friendly intercourse. These contacts lead to mutual understanding and appreciation. If we were to paraphrase what these American friends say, it would read like this: "We have a deep respect for the British people. Their courage in the great trials and dangers of these weary war years will make a glorious page in the world's history. Few Americans at home are aware of the extent of their sacrifices, and a visit to scarred old London would open their eyes."

We had just written the above when, picking up the *Daily Sketch*, we found that someone had been "patting the lion's head" instead of "twisting the lion's tail," as follows:

Why Doctor!

"The British are 'the greatest nation in history,'" says Dr. William L. Phelps, Yale University, "surpassing the Romans in Roman qualities and the Greeks in Greek accomplishments."

Why, Doctor Phelps,
You make us blush!
It's so unlike our friends to gush;
We're much more used to criticism
Charging us with Chauvinism
And decadence
And impotence
And even rank incompetence.

But thank you, Sir,
For those kind words;
They may establish new accords;
And though we may not merit such
Laudation now, we think that much
Good may accrue
To us and you
If one gives praise—where praise is due.

A. R. T."

China has been going through, and is still in the midst of, the greatest revolution in her history. This revolution was started by Dr. Sun Yat-sen. It is the greatest revolution in China's history because it is going to change and revolutionize the whole of her political, economic and social structure. China's ancient civilization and her traditional mode of life have been shaken to their very foundations: from a loosely-sprawling empire into a close-knit national unity; from what Dr. Sun Yat-sen called a semi-colonial status to that of a free and independent republic; from an autocracy of several thousand years' standing to a democratic and representative Government; from a poverty-stricken country to a prosperous and equitable society; from a self-satisfied, self-sufficient, proud isolation to a leading member of the family of nations. Indeed, China's is the greatest revolution and transformation the world has ever seen, the outcome of which will not only affect the destiny of a fifth of the human race, but also directly and indirectly alter the life and welfare of the rest of the world.

World Health Organization. Dr. Sze Ming-sze, Deputy Director of the United Nations Relief and Rehabilitation Administration, urged the formation of "one world health organization," in a speech before the American Public Health Association in New York recently. Dr. Sze is head of the Far Eastern unit of UNRRA's health division and edits the Chinese Medical Journal. In discussing the establishment of a regional health organization in the Far East, he

The WHYS and the WHEREFORES of WOOL

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Not only is Chilprufe pure wool, it is selected Pure Wool and by the Special Process through which it passes, the finished garments are made easy to wash, unshrinkable and retain their shape.

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said: "The Far East is that section of the globe which stretches from the western border of India to the International Date-line in the Pacific. This vast area represents one-quarter of the world's surface, in which are concentrated 1,000,000,000 persons, or one-half of the total world population." He pointed out that a regional organization should neither infringe upon the functions of national governments nor encroach upon the sphere of the global organization concerned, but some questions, such as an epidemic, transcend national borders though they are not of direct concern to other continents. In such cases there is a particular role for regional organization.

In the course of his speech Dr. Sze pointed out: "In western countries one thinks of one doctor for 1,500 of population, and five hospital beds per 1,000 of population as minimum standards. In China, for example, there is one doctor per 40,000 of population and one hospital bed for 10,000 population. These are, of course, conditions which cannot be compared to European or American conditions and can best be handled in a special regionalized manner . . . Health conditions in New Zealand and Australia are among the very best in the world."

Many think that the present is the proper time for international review and action regarding the establishment of a single world health organization.

Japan and World Industry. Unless, after Japan's defeat, a new low cost source of manufactures arises in the Orient to supply what are now Japan's foreign markets, it will be only a short time before her industries are again dominant in the Far East, and she is once more on her way to becoming an aggressive imperialistic power and a threat to world peace. Some other nation must take Japan's place in world industry and trade. Beyond doubt, democratic, peaceful China is that nation. The Chinese have the desire and the capacity to industrialize, and they are quick in learning industrial skills. Steady development of industry in China will raise the standards of living for hundreds of millions of people in Asia, whose purchasing power would be increased, thereby greatly strengthening the foundations of expanding world trade. Equally important, the rise of China as an industrial nation will aid to root out a great part of the poverty and ignorance of the Far East, which, so long as it remains, will be a cancerous sore in world politics and a continuous threat to world peace.

Progress in the Sudan. In the Anglo-Egyptian Sudan a forward step has been taken recently which seems to have been little noticed. In addition to the Governor-General's Council, in existence since 1910, in May of last year an Advisory Council for the Northern Sudan was created, covering the six Arab-speaking provinces. It consists of twenty-eight ordinary members, all of whom, with one exception, are Sudanese. Distinguished Sudanese notables may also be appointed by the Governor as honorary members. The backbone of the Council is strongly provincial, the leaders in the provinces being men of much standing and influence as the heads of tribes, with powerful tribal follow-

ings. The Nazirs (head chiefs) of a generation ago were educated in indigenous religious schools, but the Nazir of to-day will most probably have been educated at the Gordon College, Khartoum, founded by Lord Kitchener in 1902. Consequently, in the Council's membership will be found, along with the Nazirs, representatives of that educated class which the Gordon College has been turning out for more than forty years, many of whom are leaders in the country's public service in different capacities. Although the Council is only Advisory, its institution is momentous in the country's history as a step towards larger self-government. The Sudanese members have the right of initiative, for any five of them may, by notice in writing, ask for any particular subject to be included in the agenda.

From *Progress in the Sudan*, by E. N. Corbyn, formerly Governor of Khartoum.

Portugal. Our correspondent, Senhor Eduardo Moreira, writes that the most outstanding facts affecting Protestants in Portugal of late would seem to be : (1) Increased interest in missionary work, both on the part of Protestants and Roman Catholics—the latter being hostile to Protestant missions ; (2) Surprising figures which the latest census is bringing to light ; (3) The opening of new missions in a number of Portuguese towns and villages, in spite of the unpopularity in many quarters of whatever is deemed opposed to religious nationalism, etc.

Under the first heading come declarations by two prominent men, both of whom have held the post of High Commissioner in the Angola Colony. One, General Norton de Matos, in a book of memoirs, praises the Roman Catholic missions while running down those of the Protestants, whereas the other, Sr. Vicente Ferreira, in the course of an interview granted to a representative of an Oporto newspaper, made reference to the work of Protestant missions with expressions of appreciation and fairness.

The figures of the 1940 Census are gradually being made public, district by district, the ascertained number of professed Protestants totalling, thus far, 38,000 ; but Lisbon and sixteen other districts are not yet included, so it is reckoned that the final total should be somewhere near 60,000, in a population of 8,000,000.

A number of Churches have, of late, been opening missions in hitherto unevangelized spots. Those who are making such efforts are Episcopalians, Baptists, "Brethren," Congregationalists and also Pentecostalists.

Born in a Sheep-Shed. The "Voice of the Andes" Broadcasting Station, which is now world-wide, had its humble beginning in a sheep-shed, and gave forth its first message on Christmas Day, thirteen years ago. The station, as it is to-day, is the answer to many prayers, and outstanding cases of conversion have been the result of its ministry. From here more than 17,000 phonograph records and radio transcriptions, in over fifty different languages, have gone out to the mission fields of the world with the Gospel message. In addition, twenty different Indian languages have recently been

recorded in Mexico and Guatemala, almost all of which are unwritten languages which it would have been impossible to obtain otherwise. The phonograph records will fill in a gap of many years between now and the time when these languages could be reduced to writing, the Bible translated, and the people taught to read. Help sent to "Radio," Founder's Lodge, Mildmay Centre, London, N.1, will be greatly appreciated. Broadasts are a feature of Australia's Mildmay, and extension is planned.

Do You Know? Writing from the United Provinces, India, Mrs. W. M. McKelvey says, Do you know?—

1. That India's "flying bomb" is T.B.? Every minute 10 die of it; 1,500 daily; 500,000 annually—mostly youth. T.B. stamps and seals are being used to help?

2. That Hot Springs Conference laid down, as the *minimum of safety*, the consumption of 21 ounces of milk per head daily. India consumes only 4 ounces daily per head?

3. That India has the largest single temple area in the world—thirty acres, at Madura?

4. That in India 90 per cent. of people live in villages, but 90 per cent of doctors practise in towns. So death-rates among children and maternity cases are many times too high.

5. That India pays no taxes to Britian—direct or indirect?

6. That in India literacy is 10 per cent.? In U.S.A. it is 95 per cent.

7. That cow-worshipping India refuses to kill useless cows, even though 70 out of every 100 give no milk? So the average milk-yield is 750 pounds a year per cow, as against 7,000 pounds in Holland.

8. That the membership of the Indian Congress (often thought in U.S.A. to be a representative body like the American Congress) is only one-and-a-half millions, out of India's 387,000,000 of population, which makes something like 1 in 259?

9. That more than 50,000,000 in India believe that evil spirits cause disease?

10. That Madras Government has started making hand-made paper from hay to cope with paper shortage?

11. That Egypt produces 450 pounds of cotton per acre, while India produces 98?

12. That half the babies of India are given opium while their mothers are at work?

13. That "the curt refusal of the Government to sanction rations for the Hindu gods, and open shops for them, has perturbed the public mind?" (quoted from a Hindu newspaper).

14. That India has the largest irrigation system in the world, on which the British Government has spent over 400,000,000 pounds sterling? India's irrigated area is more than 22 times the area irrigated in U.S.A. by the Federal Government.

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"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

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(3) To the Lord's command to World-Wide Witness.

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